

Daniel Murphy

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

ADAPTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN THE FORMULARIES OF THE WESTMINSTER DIVINES, AND OF THE CHURCHES IN HOLLAND.

VII.

JULY, 1830.

NO. 2.

CONTENTS.

	page.		page.
ORIGINAL COMMUNICATIONS.		Cumberland Presbyterians,.....	105
to the Synod of the Reformed Presby-		Situation of Ireland,.....	106
terian Church,.....	65	Moore's Life of Byron,.....	109
Remarks on the observations of A. H. on the		Thirteenth Annual Report of the American	
correspondence between the Synods of the		Colonization Society,.....	112
Associate and Reformed Churches,.....	74	Articles of a believing Jew's Creed, collected	
of the Times, (continued from Vol. 6.)	78	from the Law of Moses,.....	115
SELECTIONS.		American Education Society,.....	117
Philosophy of a Future State,.....	89	Transubstantiation and the Trinity,.....	125
Cecil's Remains,.....	96	Missionary Wedding,.....	127
Man's Looking Glass,.....	100	Ecclesiastical Record,.....	128
and Aspasio,.....	103	Associate Presbytery of Albany,.....	13

saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way,
walk therein, and ye shall find rest to your souls.
JER. VI. 16.

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THE
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VOL. VII.

JULY, 1830.

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Original Communications.

TO THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

REV. AND DEAR BRETHREN—We have received your letter of 13th August 1828, by the hands of your committee. It gives us much satisfaction to learn from it, your favourable opinion of our last communication to you, in which you say, "a christian spirit seems to breathe." This is the spirit which we wished it to breathe. For although we thought we had just cause to complain of your conduct in regard to some of our professed principles, yet we had no desire to aggravate your feelings by unbecoming asperity. It may indeed be necessary in treating of the important matters in dispute between our respective churches to deal with the greatest plainness, but there can be no good reason to depart from that "meekness and gentleness" which is so ornamental to the christian character. We hope we shall be able to keep this in remembrance in all our intercourse with you, but even should we be led to use any expression that may be deemed harsh, we trust you will not ascribe it to "a spirit of bitterness," especially as you are aware that "it is difficult to manage any thing of this nature without seeming harshness."

In your last communication, you say, that in giving an account of our principles in your Testimony, "as to quoting your words it was never proposed, we were writing a historical sketch of your sentiments according to our views and understanding of them." This, dear brethren, is precisely the evil of which we complain. And we think that when you imputed to us the six tenets of which we have complained, and declared in your Testimony that we had been led to embody them in our ecclesiastical standards, as well as enclose them within quotation marks, that it was incumbent on you, as a matter of com-

mon honesty, to quote our words. We also think that when you attempted to write "a historical sketch" of our sentiments, it ought to have been done according to *our* views and understanding of them, and that you ought not to have imputed to us tenets which we utterly disclaim and have always disavowed.

We had long observed with grief and concern your misrepresentations of some of our professed principles, and not knowing but these might have proceeded from misapprehension, we judged it would be dutiful to do something to make you acquainted with our views, lest otherwise we should have been chargeable with the guilt of suffering sin upon our brethren. We also judged it to be the most advisable course to send to you a friendly letter, and in it candidly to point out to you the mistakes into which you had fallen, in the hope that you would be willing to correct them. In these favourable sentiments we were somewhat confirmed by your very friendly letter of 21st May, 1827, which we received from you in reply to our first communication. In that letter you declared your readiness to correct any misrepresentations into which you had fallen. "Gladly," you say in it, "shall we correct any misrepresentations into which we have fallen, respecting things in controversy between our Fathers, and meet with open arms, brethren who harmonize with us in the great moral principles and pious practices of the Reformation." You also informed us that you had referred the whole subject of difference between our respective churches to a committee of conference, who were appointed to correspond with us in any manner we might see cause to direct.

Your frank avowal of your intention to correct the misrepresentations into which you might have fallen, gave us much satisfaction, because it led us to hope for a speedy re-

moval of those grounds of complaint which tend to widen the difference between us.—We accordingly named a committee to confer with yours. And as you were not prepared to say that the writings of the Secession never afforded ground to believe that the six tenets specified in our letter were principles of the Associate church in times past, we proposed that your committee should lay before ours, the passages in the subordinate standards in which you think they are contained. We determined on this course, because it appeared to us you could not reasonably object to it, and because in this way the matter might be speedily brought to a termination. We could not imagine you would call in question our right to declare what are our religious principles, and to appeal in support of the truth of our declaration to our judicial deeds and to what have always been, and still are, our subordinate standards, as the only exhibition of them by which our sentiments ought to be tried. And we had, as we thought, good reason to expect that you would either correct the misrepresentations of which we have complained, or direct your committee to attempt a justification of them from our judicial deeds.

It is therefore with deep regret that we learn from your letter that you have done nothing of this kind. By addressing your letter to the Synod, you also put it entirely out of the power of our respective committees to do any thing in the matter. This we cannot help looking upon as somewhat inconsistent with the pledge given by you in your letter of 21st May, 1827, in which you stated you had appointed a committee to correspond with us in any manner we might see cause to direct, and in reliance on this statement we had requested that your committee should lay before ours the passages in our subordinate standards in which you might think the tenets in question were contained. But what has appeared to us most unreasonable, is, that you should persist in imputing to us tenets which we disavow, without even attempting to shew that they are contained in our standards. One design of our subordinate standards is to shew what we believe. We have openly espoused them, and we have solemnly and judicially approved of them as terms of ministerial and christian communion, for the purpose of shewing to the world what are our religious opinions and principles. But as you have not attempted to prove that the six tenets imputed to us in your Testimony are contained in our subordinate standards,

we think we have reason to conclude that you have found it impossible. We hope, therefore, brethren, you will see it to be sinful and unjust to impute to us tenets which we refuse, and which you cannot find in our subordinate standards.

You have indeed made some attempts to justify your conduct by some quotations from Gib's Display of the Secession Testimony. Mr. Gib, as you very justly observe, was an eminent writer, but his works have never been judicially approved by us, and are not, therefore, proper authority in a dispute which is limited to what is embodied in our "ecclesiastical standards." But if you would take the trouble to examine the Associate Presbytery's Declaration and Defence, as given by Mr. Gib, we think that you will be convinced that neither the Associate Presbytery nor Mr. Gib held any such sentiments as those which you have imputed to us. It would be unseasonable to enter upon any detailed account of this Treatise, in a communication of this nature; yet it may be proper to notice that in explaining the true state of the question about the authority of, and subjection to, the present civil government, the following general principles are laid down, viz: They, (the Associate Presbytery,) adhered to all that was held to be incumbent on magistrates by the covenants of their reforming ancestors. They maintained that the connexion between magistrates and the people is of the nature of a contract—That civil government, both in its constitution and administration, ought to be agreeable to the word of God—That the commands of magistrates ought not to be obeyed when inconsistent with the commands of God, and that the authority of usurpers and habitual tyrants ought in no case to be owned as binding on the conscience. These are the general principles laid down in the declaration and advocated in the Defence, as given by Mr. Gib, and he pleads for no obedience that might be inconsistent with them. Now, brethren, we think you must see that these principles are diametrically opposed to those which you have imputed to us in your Testimony, and again in your last letter to us. In your Testimony, and in that letter, you represent us as holding:

1st. "That nations favoured with the light of Divine Revelation are not under a positive and indispensable obligation to form their civil government by it as the supreme standard. And further, should these nations act in direct opposition thereto, still their deeds are to be viewed as valid."

2d. "That if the sanction of the consent of the majority be obtained, that will legitimate their government and the substance of their deeds must be considered as agreeable to the preceptive will of God, let the conditions otherwise be as sinful as they may."

3d. "That there is no such thing as tyranny in any government on earth—if the government exists it is by the providence of God, and therefore his ordinance. Every providential government is preceptive."

Now the Defence is simply a vindication of the principles laid down in the Declaration, which, you will see, are directly opposed to those which you have imputed to us. It is not, therefore, to be expected that there can be any thing in the Defence inconsistent with the Declaration, unless we were to suppose that the Associate Presbytery attempted to defend principles which they did not hold and had not declared.—You have indeed produced some extracts from the Defence in support of the charges which you have brought against us, but these are only part of the reasoning intended to illustrate some texts of scripture, quoted with a view to establish the principles laid down in the Declaration, and therefore it must be evident that the utmost that these extracts can possibly prove, is that the Associate Presbytery differed from the Reformed about the meaning of the texts in question.

In regard to the quotation from the Review of the Anti-government Scheme which has been produced by you to prove that Seceders maintain that "every providential government is preceptive;" it may be remarked that an assertion made in an anonymous pamphlet ought not to be considered as a sufficient ground for affirming that Seceders had embodied such a sentiment in their ecclesiastical standards, even were such a sentiment to be found in the pamphlet.—But, brethren, on examining again we think you will perceive that no such sentiment is contained in the extract you have made. In that passage it is expressly stated that the Associate Presbytery have nothing to say in defence of that *magistracy which is merely providential*. All that is maintained, is, that the office of every magistrate chosen by the people is agreeable to the preceptive will of God in its *rise and origin*. Also in the extract taken from the Defence, the reasoning is all about the overthrowing of a distinction that has been made of those who are acknowledged as magistrates by civil society, into such as are so by the preceptive will of God, and such as are so by his

providential will only. Magistrates chosen by the people are viewed as preceptive in respect of the origin and validity of their office, and it is only in this respect that the distinction is declared to be altogether groundless and absurd." So that it appears to us that you have entirely failed in producing even a plausible reason for imputing to us the three first tenets of which we have complained.

But as we have reason to complain of your appeal to private productions and anonymous pamphlets in proof that the errors you specify "have been embodied into our subordinate standards," so your conduct to us appears still more strange in claiming a right to prove the same charge by finding these errors contained in the writings of brethren belonging to the Burgher side of the Secession. Nor is your plea for this conduct either consistent with the witnessing character which you have assumed, or by any means relevant, even if the principle on which it rests were true. You disclaim the obligation of determining on which side the truth lies in the controversy between the Burghers and Anti-burghers, although various points, both of doctrine and practice have been involved in their disputes. Is this consistent with the diligence and fidelity of witnesses? And provided it be doubtful which of the two classes of Seceders has the legitimate claim to the birthright, you feel justifiable in imputing to one of them errors which they disown, merely because you find them held by the other. Will you not, brethren, be convinced, upon reflection, that to persist in such conduct would not be ingenuous?

Your answer to our fourth complaint is little more than a repetition of your former statements respecting our views about the Mediatory kingdom of Christ, and of which we have complained as being a misrepresentation of our principles on that subject.—We assert, in the plainest terms, "that the mediatory kingdom of Christ extends to all persons and things." But we distinguish between his essential and mediatory kingdom. As God over all and blessed forever, the right to govern the world essentially, belongs to him, and he can no more cease to be the Supreme Ruler than he cease to be the Most High God. And to deny this, is, we think, to detract from the glory of his divinity. But while we maintain, for the honour of his Godhead, that his essential administration can neither be transferred nor laid aside for a single moment, we also assert that our Lord Jesus Christ "has a dominion

over all things as Mediator." "The God of our Lord Jesus Christ hath put all things under his feet, and gave him to be the head over all things to the church." Eph. i. 17—22.

Your answer to our fifth complaint, though considerably perplexed by your confounding benefits which are common with those which are temporal, and then by opposing temporal to spiritual benefits, places your views on the subject of common benefits before us in a new light. We never, indeed, did believe that when you spoke of our Redeemer's purchasing temporal benefits, you meant that he purchased them from "nihilty" into existence, because we thought the idea of purchasing them supposed their previous existence. But we certainly did understand you to maintain that he purchased them in their "earthly and material nature," to bestow them upon the saints. But if you have fallen from this, and understand by the purchase of temporal benefits no more than a right which believers have to them as the children of God, and which is not common to them with unbelievers, then Seceders have always maintained that believers have this right secured to them in the covenant, and that their temporal benefits come to them in the channel of its blessing. If this be the case, it seems to us to take away every pretence for your saying that "Seceders maintain that our Redeemer has not purchased temporal benefits for his saints."

Your remarks on our last complaint are precisely of the same character with those on the three first. The quotation from Gib's Contemplations is not taken from our standards, and therefore is of no authority in this case. But even if such a remark were found in our standards it is no way to the purpose. It is a mere supposition, made with a view to magnify the glory of divine grace. It takes for granted that had there been no covenant of grace, all mankind must have come to a most horrible end by the powerful and unmixed vengeance of God. And it further takes for granted that the children of wrath must have come into being before they could come to this end. Do you suppose that had there been no covenant of grace, the world would not have come to a most horrible end? Or do you suppose that all mankind would have come to this end without being born? For unless you make some supposition of this kind, we see not what objection you can have to the supposition of Mr. Gib, or how you can have arrived at the conclusion which you have drawn from his supposition. Surely

if there had been no covenant of grace, which is the case supposed, the world could not have stood otherwise than independently of that covenant. But now that there is a covenant of grace the same conclusion cannot be drawn because the premises are totally different.

To us it appears, even as to you, that the building of mercy is the ultimate end of Jehovah's purposes, and to say that we ever denied this, is to do us great injustice. But we see nothing inconsistent with this in the supposition mentioned above. We believe that the great end which Jehovah has in view, in all his works, is his own glory. To this great end many other ends are subordinate. The most prominent of which are, the redemption and salvation of his people. For these ends, as well as for every other purpose which he accomplishes in it, God upholds the world. From these hints we trust that you see that you injure us greatly by representing us as maintaining "that the world stands not on purpose to exhibit the system of grace, but in order to bring into being the children of Adam that they might be punished by the curse of the covenant of works."

Towards the end of your letter you say you are aware of the difficulty, yea, the impossibility of our writing and speaking consistently on all the subjects involved in the fundamental difference between the two churches. We allow there is a contradiction, and a very glaring one, between our principles and your misrepresentations of them, but we can discover no contradiction in our principles themselves. You also account for the contradiction which you have supposed by saying that we have set out as a church on the principle of obedience for conscience sake to the British government, and consequently have been in a manner compelled to the arduous task of attempting to reconcile submission to the thrones of iniquity with allegiance to the throne of God. Brethren, we are sensible of the injustice of this imputation, but we think it our duty not to revile you in reply. However unpleasant it may be to us to have our sentiments thus misrepresented, yet we would rather be the subjects of such misrepresentation than the authors of it. We allow of no motive but a regard to truth for holding the profession which we have made. Our forefathers were not afraid to bear testimony against the errors and corruptions of the British government, but they could not refuse to it that submission which the word of God required. In this land of liberty we study to

follow their good example. We lament that there are so many corruptions in our government, and we mourn over them; yet we own it as a lawful government; we cheerfully support it and conscientiously submit to it in all things lawful. In this we would rejoice to see you join with us, and that you would no longer regard our government as unlawful and our rulers as usurpers.

We are sorry that you are not more afraid to speak evil of the dignities which are recognized in scripture as having their existence from, and being the ordinance of, God, at the very time these scriptures were penned. Rom. xiii. 1. We refer to your calling them, (those Roman powers,) and if we mistake not, all the civil "powers that be" in Britain and America, "the ordinance of the devil for evil." In the principle which leads you to this, lies the primary and fundamental difference between us. And to this principle, we fear, together with that frequent wresting of certain texts of scripture, which is necessary to support it, may be ascribed the misrepresentations of which we complain.

In conclusion, brethren, we must again express our regret that you have not corrected the misrepresentations into which you have fallen respecting some of our principles, or at least attempted to shew from our standards that you had some reason for making them. You have indeed said, in your letter, that you do not feel yourselves obliged to be confined by such publications as we have designated judicial deeds. But, dear brethren, you forget that you have already confined yourselves to these standards. We beg you to look again at what you have said in page 114 of Reformation Principles Exhibited. There you will see you have distinctly stated that we, as a church, have "embodied in our Ecclesiastical Standards" these six tenets of which we have complained.—After you have made such a statement, we think you are bound to shew from our standards that we hold these tenets; or if you cannot do this, we think you ought to acknowledge that you have misrepresented our sentiments. We are aware that you cannot shew from our standards that we now hold, or that we have ever held, any such tenets, and we therefore hope that a regard to truth and honour will induce you to do us the justice in this matter for which we believe you yourselves will be convinced we have a right to ask.

But, brethren, whatever you may think proper to do in this matter, we have no cause to regret that we have entered into this cor-

respondence with you. We have gained something by it. We have now your own declaration that you do not charge us with believing your conclusions, which you have said in your Testimony, are sentiments embodied in our Ecclesiastical Standards. We have also your own admission that *your conclusions*, which you have called *our sentiments*, in your Testimony, are only inferences which you yourselves have drawn, but whose legitimacy we have never admitted. We hope that in addition to what you have already done, you will go a step further and frankly correct the misrepresentations of which we have so much cause to complain.

Earnestly praying that the Great Head of the church may in this, and all other matters, direct you into all truth and duty,

We remain, Dear Brethren, &c.

JAMES MARTIN, *Moderator*.

A. HERON, *Clerk*.

REMARKS ON THE OBSERVATIONS OF A. H. ON THE CORRESPONDENCE BETWEEN THE SYNODS OF THE ASSOCIATE AND REFORMED CHURCHES.

It is certainly matter of regret, that differences should so long exist between churches that are perfectly agreed on many important points of religion; nor does the present correspondence seem to have the beneficial effect of removing existing differences.—Much less are A. H.'s observations calculated to have this effect; for they are any thing but of a conciliatory tendency. He complains much of misrepresentation, &c. on the part of Reformed Presbyterians; but says he will not render railing for railing. Unfortunately his conduct contradicts this noble assertion; for if there be not both slander and misrepresentation in his communications, it is not unfair to say these deformities never appeared in human composition. Certainly it is something very awkward in one, who finds fault, and yet does the same things. I think A. H. has no right to complain of Reformed Presbyterians carrying animosities with them to a foreign land; for certainly if they have done so, he has not failed to follow their ungracious example. I mistake much if he can produce any thing from their writings more calumnious than what he himself employs. What could be his object but slander, when he associates Reformed Presbyterians with the Roman Antichrist? for he says, "With the exception of the Pope of Rome, their views of the constitution of civil magistra-

cy are singular and peculiar to themselves. If their principles be candidly compared with the following works, it will readily appear that many more are to be excepted besides the head of the Papal church: Magistracy Unveiled—Magistracy settled on its only true Scripture Basis—Rev. G. Thompson of the Burgher Church—Essays on Christ's Mediatory Kingdom—Connexion between Church and State—The Magistrates Power *Circa Sacra*—Hill of Cumbernauld's Synod Sermon, on Isa. xlix. 23—M'Crie's Statement of the Controversy between the General Associate Synod and the Protestant Brethren, on the Power of Civil Magistrates respecting Religion, &c.—Brown's Dictionary of the Bible, under the word *Rule*—Bond of the National Covenant—Solemn Leauge, Art. 3.

I question much if Seceders can produce as many respectable writers of a different ecclesiastical connexion in support of their peculiar principles. A. H. says, page 388, "I am not aware that there was any material difference between the Burghers and Anti-burghers, in their views on the subject of civil government." By comparing the above writers of the Burgher church with their opponents of the Anti-burgher, he will perceive the difference to be very manifest.

One charge is brought, which, if true, I by no means vindicate, but join in its condemnation, viz: That the Reformed Synod give us quotations, which are only their own views and sentiments. Although I by no means consider it indispensably requisite that what are to be regarded as the principles of a church must be found in her acknowledged standards. It is almost unavoidable to regard as the principles of a church, what have been often written by members of that church, and no refutation offered in her judicial character.

The following, I apprehend, is a matter of mere vilification:—

"They, (the Reformed church,) refuse to pay taxes *directly* by their own hands, but refuse not to pay them *indirectly*, by the hands of wives or children." This he calls a Reformed sort of logic; and if true, it is worthy of a worse name. But is it really a fact, or is it false? I can honestly say, though brought up among them from my boyhood, and I have read the most, if not all, of their writings, I never read or heard of such a thing: nor do I believe A. H. himself ever did. If so, the assertion is mere calumny. Yet there may be an involuntary payment, and that consistently with scripture, without what he calls, "the Jesuitical way."—

Rom. xiii. 5. "Be subject not only for wrath, but for conscience' sake." Subject for conscience' sake is obedience in all duty to civil rulers as the ministers of God and the ordinance of God. But subject for wrath's sake, is an involuntary, or rather compulsory subjection, (when it can be done without violating the claims of conscience,) to prevent greater evil. If this be not the apostle's meaning, I confess my incapacity to comprehend his language.

There is considerable sneering about the qualifications of civil rulers. I would ask, is the Scripture silent upon the subject? If so, then the sarcasms may be just; if otherwise, they are a mocking of God. If the qualifications of rulers be not pointed out in the following and other passages, I must again confess my incapacity to comprehend scripture. Deut. xvii. 15. "Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose." But who are they whom the Lord doth choose? They are men of truth, such as fear God and hate covetousness. Ex. xiii. 21. They are also brought to view as nursing fathers to the church; a terror to evil doers, and a praise to them that do well. Is not that a condemning charge brought against Israel, (Hos. iii. 4)—"They have set up kings, but not by me; princes, and I knew it not"? On what is this charge founded, but that in the appointment of rulers they overlooked those qualifications required of them in the divine word? Nor can we expect that the same neglect where the Bible is enjoyed will be less offensive now than at any former period. If I misunderstand or misapply the scriptures, I shall feel grateful to A. H., or any other, who will give a more legitimate interpretation of these and similar passages. Answer also this question—If we have nothing to do with the Scriptures in the appointment of civil rulers, why is so much said in scripture concerning them? If the following sentiments be correct, then I confess the scriptures say nothing of the qualifications of civil rulers:—"They farther declare that the essential qualifications and duties of the magistrates were prescribed by the light of nature, and that his whole office respected the good and evil works of men, only as these affect the peace and order of civil society."* It is certainly astonishing that in this, and what precedes it, concerning the right that the majority of any state or nation have to set up whatever form of government they judge

* Display of the Principles of the Associate Presbytery of Pennsylvania, p. 33.

best, there is no reference to scripture precept, or precedent; no inquiry, What saith the Lord upon the subject? If it be so that the whole office of magistrates respects only the good and evil works of men, as these affect the peace and order of society, then I earnestly ask why kings are called God's, and ministers of God? Why are they said to be nursing fathers to the church? They shall bring their glory and honour unto her; she shall suck the breasts of kings, &c. It will certainly require a very peculiar kind of logic to reconcile these passages and the above quotations.

I would also wish to know what a nation, enjoying divine revelation, has to do with the light of nature. Many duties of parents and children, husbands and wives, masters and domestics, are also prescribed by the light of nature: but how inconsistent to leave the infallible light of divine revelation to be guided by the dark glimmerings of nature's light. If there would be inconsistency in doing this, in respect of these relative duties, it must be much more so in respect of the great ordinance of magistracy, in which the divine honour, the good of society, and the interests of the church are so deeply concerned. Thus to divest magistracy of scripture qualifications, and view it merely in the light of nature, it can appear no more an ordinance of God, or rulers his ministers, than the presidents of any civil associations. I cannot but wonder that men of such eminence in religion, and who, in other things, rigidly adhere to the Bible, should at all mention the light of nature; much less dwell upon it in respect to a subject on which the scriptures are so clear, so full and particular; but which, alas! are grievously overlooked. Had A. H. regarded that Word, he never would have used such villifying language as he does page 300:—"The common sense of mankind, however, has always been against them. And no wonder, for they expected their Reformed magistrate to purge out of his dominions all blasphemers, idolators, and false worshippers, (that is, all kinds of worshippers, except the Reformed Presbytery and their adherents;) an exercise of the magistrates' power to which the common sense of mankind has always been greatly averse, especially when it has been employed against themselves." Were not blasphemers, adulterers, and false worshippers, purged out of their dominions by the reforming kings of Judah? In doing which they had the divine approbation. If, then, Reformed Presbyterians hold that such acts of administration

belong still to the civil office, they are only maintaining what the word of God requires, and it will be to them not a matter of a moment's concern, whether the common sense of mankind be with or against them. The word of God, and not the common sense of mankind, is the rule of human conduct: and these are often opposed the one to the other.

I think it would have been a more worthy undertaking in A. H. to have shewn wherein the two churches were agreed, and tried to have brought them to a closer agreement, than thus to cast fire-brands and arrows of death: magnifying differences, and even making misrepresentations which must be injurious, but can in no respect be beneficial to the cause of truth. Both churches are agreed on the great and leading doctrines of Christianity; and on all the religious part of the Reformation. But it would seem from the work already quoted, that the Secession church has never acknowledged the civil part of the Reformation, page 68:—"As to what may be called the civil part of these covenants, it is what we neither have, nor ever had, any thing to do with." As this, in my apprehension, virtually involves a rejection of magistracy as the ordinance of God, I think it is the chief obstruction in the way of a scriptural union; for two cannot well walk together where they are so far from being agreed. I am glad to learn that steps are now taken to unite the two churches of the same names in Scotland; and would be still more glad were this really effected, both there and here, upon a scriptural basis: and for this, all that is requisite, is, that watchmen lay aside all prejudice and partiality, and view subjects of dissension with a single eye in the glass of the divine Word. And may the god Shepherd of Israel hasten the time when there shall be but one fold, as there is but one Shepherd; and unanimity shall be the blessed privilege of the church.

I shall be glad that some better qualified, and more immediately interested, give a more expanded view of the subjects of dispute, in the light of the divine Word. In the mean time I hope the editor of the Religious Monitor will be candid and kind enough to give insertion to this short reply, and so much oblige his very obedient,

J. D.

SIGNS OF THE TIMES.

(Continued from Vol. 6.)

I HAVE already had occasion to advert to the opposition made to *creeds* and *confessions* as one of the necessary consequences

of the popular measures of the day; but it deserves to be placed in a more prominent light and considered as a *sign* of the times. So long as men were led, in pursuing out their general principles, to act *indirectly* against them; or, so long as a formal attack on them was managed by a solitary individual or two, it was not necessary to give it so conspicuous a place. But when opposition to them is made a principle of association, and parties are forming upon it here and there throughout the christian world, the case is widely different. When such a fact stares the world in the face as the following extract sets forth, it is time to consider this opposition to creeds as a prominent feature in the present aspect of the times.

"We cannot conclude this sketch without expressing with the more sensible part of the community, our grief and indignation that the anniversary of any useful christian society, as this is, should be made the vehicle of venting spleen, and of pouring out illiberal, harsh, and cynical reflections on other home missionary societies; or of preaching on the ears of an abused christian community the suicidal heresy of *rejecting Creeds and Confessions*, and of *abjuring all constituted church courts*! We state distinctly, for the information of all the friends of the Dutch church, and of our brethren of the great and flourishing board of missions of the General Assembly; that, as we heard, and as many others heard, all this was actually done at the anniversary of the Home Missionary Society."*

Here was a meeting of public men taking upon them to lead in the concerns of Christ's kingdom, and calling on fellow Christians to rally round them for support of their measures; treating creeds and church courts with contempt. Many are on the way to join them who have not yet arrived. Others are just setting out, and the road which leads directly thither is now regarded as the *great highway of religion and christian charity*, viz: *Catholic, or free communion*. I admit that many good men and learned divines may be travelling that way, who have not the most remote idea of going the length of this society; and that some are halting and loudly protesting against parting with creeds and regularly constituted church courts: but still that is the way thither, and thousands are passing onward without compunction or delay. And whatever these others may *now* feel about the matter, they

may be assured that Creeds and Catholic communion cannot long keep in sight of each other, and themselves will, in the event, be obliged to bid adieu to the one or the other. When we reflect how many hold their Confession with a slack hand, and what greater numbers still *have* no confession, yet claim religion and its name; it appears more than a peradventure that the *no creed* professors will become a great and overwhelming party, and that the friends of Creeds and church courts will be the few, and borne down on every side. Already the opposition is great and widely spreading, and the havoc it is making is proudly called "the march of mind," and "the moral revolution."

A question now arises, Of what is this a sign? To me it appears to be chiefly this: that, as it was in opposition to Popery that many of these Creeds were framed, especially the Westminster Confession, against which the most deadly thrusts are making; so, it is either a spirit of friendship to Popery, or the *spirit of Popery itself*, that now attempts to remove them: and I believe the latter. For there is still as great need as ever to keep a broad line of demarcation between that fellowship and the true church of God. There is at present a loud call to witness against its abominations and superstitions. For there is a rapid and a surprising increase of Roman Catholics, both in Britain and in this country. A late number of the Monitor stated a computation of their whole number in the United States to be 500,000. A Jesuit states that the number of that persuasion in Boston in A. D. 1790, was 160; in 1800 it was 180; in 1810 it was 720; in 1820 it was 2120; and this year, 1830, it is not less than 7040. What but a spirit very near akin, at least, to that of Popery, could, *at such a time*, pull down with contempt those subordinate standards that are so well adapted to distinguish the armies of the Lamb from those of the old serpent? A I repeat it, that *free communion* is the parent that hath brought it forth.

The opposition is not to this or that Creed, because of exception taken to some of its tenets; but to all creeds, on supposition even that they are doctrinally correct. Truth itself, with the undefined reserve of some essentials, is now only a secondary consideration; and therefore, true or erroneous, is no longer a question with respect to Creeds. But the quarrel is, they are not charitable or liberal. They forbid all those who profess to believe in Jesus, and are in good standing in their own society, to sit down at the

* Religious Monitor, No. 2, Vol. vi.

table of the Lord. Whereas charity gives free access to all whom she can judge may be Christians. And she dares not refuse indiscriminately *Roman Catholics*. It is not exceedingly rare for some to go, in sentiment, thus far; and virtually to charge the Reformation with schism. "Surely the amount of evil," says Dr. Dickie, "which the church has realized since the era of the Reformation, from the variety of sects into which she has been divided, and the unforbidding, not to say hostile, measures which these sects have pursued towards each other, has equalled all that schism could be expected to produce. What may we suppose to be the amount of benefit lost to the cause of Christ from divided counsels and energies expended in mutual opposition on the part of the different churches called Reformed since the age of Luther?"* When the way in which these churches came into being, is duly considered; that they rose up in different nations, at some small distances of time, by the instrumentality of a few gifted men, without concert or knowledge of each other at the first, and that they never organized into one Reformation church; I can conceive of no way that the evil of which the Doctor complains could have been avoided, but by their continuing in the fellowship of the church of Rome. Whether he wished to be so understood or not, is best known to himself; but that this way of remedy perfectly agrees with the principles of christian fellowship which he sets forth in his letter, as also with the principle of *no creeds*, is, I think, undeniable. It is precisely the course which many did pursue at the Reformation. There were many things against which they complained, but for fear of making schisms they remained in the mother church. And what other thing can so natively follow the removal of Creeds as the Protestant churches reverting into the fellowship of the Roman church, and the losing sight, gradually, of all distinctions between the one and the other. Some movements towards this are publicly made already in the church of England. A clergyman of high distinction in that church has published several sermons in which he openly and strenuously advocates *union* betwixt the churches of England and Rome, and the *Christian Review* considers them a fair specimen of the doctrines held on the same subject by a large number in the church of England.† If that church should make the motion first, there is no room to doubt wheth-

er she will be seconded by other denominations or not. Many under different names are even now prepared to give the kiss of charity to that mother of harlots. And why not? It is yet undetermined what are all the truths that are to be held as essentials, and she has ever held a great many, perhaps all that are deemed necessary to salvation. She is a defender of the doctrine of three divine persons in one divine essence. She holds the two natures, the Godhead and manhood of Christ in one person. She does not deny the merits of his obedience and passion. She holds the necessity of supernatural grace in regeneration, and progressive sanctification. She holds the resurrection of the body and the last judgment. Many large parties, it is true, within her wide domain have impugned these truths, and almost every other truth peculiar to revelation; but others again have defended them. She holds a great many dogmas that virtually overthrows the believer's faith: but still it cannot be denied that she *professes* to hold all these truths in form.—How then, in the present undecided state of the question as to what are the essentials, can it be consistently denied that she holds them? And if she holds the essentials, why exclude her from christian fellowship? She holds, it is true, a great many things not very essential; such as the Pope's infallibility—his power to pardon sin—works of supererogation—the worshipping of images—purgatory, &c. &c. But every party has its peculiar views of things, and these are some of hers; and why may charity not find some favourable construction to put upon *them*? So must free communion and no creed partizans reason, if they will be consistent; and my fear is that in this respect, at least, they will be consistent.

I would also call the reader's attention to what has an obvious bearing on this subject, viz: that cotemporary with free communion and the no creed spirit, there is a wonderful abatement of protestant jealousy, and watchfulness against Roman Catholic intrigue and the growth of their influence. It is confidently asserted that they are much reformed now, and have fallen from many of their most offensive tenets—that they have as a body been grossly misrepresented and slandered by Protestants—that our reforming fathers were a set of uncompromising bigots, who stuck at trifles, and fools who threw away their life needlessly; and that if those sects who cry out most against them had had the same power and opportunity, they would have persecuted likewise. Whether these

* Letters on Communion, p. 27.

† See Rel. Mon., Vol. 6, p. 332.

things are true or false, is not at present the question—but whether do they indicate an abatement of that watchful jealousy which once characterized the true friends of the Reformation, or not? Or rather do they not evidence that it has ceased its watchings and fallen asleep. More than this, there is even a confidence put in them of no ordinary degree. Protestants, even Presbyterians, are not afraid to send their sons to Roman Catholic seminaries. Parents are not afraid to send their infant children to Catholic schools. In some of which, too, the old way of teaching by *pictures* is revived. The use of pictures on a large scale seems again to be coming in fashion. Pictures of Christ rejected have been, on some occasions, already made the subject of lecturing by Protestant divines! By this method the church was once nearly brought off from the worship of the living God, to worship dumb idols, and who will say that it may not again succeed? Yet Protestant confidence seems to continue easy. Catholics are not only admitted into Bible and other popular associations, on the same footing with others, but if I mistake not, their prejudices are humored, and our Bibles, consequently, many of them, at least, are filled with their abominable pictures; and this is done at a time when Protestants are peremptorily refused a Bible with a metre translation of the inspired Psalms. And here I am forcibly reminded of the late disclosures of confidence and favour towards Roman Catholics on the part of the Board of the British and Foreign Bible Society, and their numerous patrons throughout that kingdom. Particularly in their large grants of the scriptures to be bound up and circulated with the Apocrypha, and their giving three hundred pound sterling per annum to the Catholic, Leander Van Ess, for being at the trouble of circulating them. And our American Bible Society so far concurred in this confidence in Catholics, but vile treachery to Protestants, as to circulate the Scriptures in this hemisphere with the Apocrypha. And if it makes not for the same thing, what does it mean that it is so difficult to obtain a family Bible without the Apocrypha?

The late Act of the British government in their favour, drew from a large portion of that nation a powerful expression of feeling which perfectly accords with the remark I have made; and it was loudly echoed from the western shores of the Atlantic. But how does all this look? Is it not like the

walls of separation falling down, and every thing preparing for an amalgamation?

Consider farther, that there is a general and great falling off in vital religion at present. We, of the present generation, have fallen from the love of espousals. To a surprising extent we have forgot the mighty works which God wrought for us and our fathers. The way of commanded duty is forsaken, and we follow after vanity and are become vain. We have forsaken the fountain of living waters for broken and empty cisterns. We practise wicked works with the wicked, and that judicial blindness has fallen upon us which still says, "I am not polluted, I have not gone after Baalim."—Many have made the fearful determination which says, "There is no hope, we have loved strangers and after them we *will go*." The lusts of the flesh, the lusts of the eye, and the pride of life, are breaking over all restraints. And a great moral apathy prevails, which feels no concern at the most daring atheism and horrible blasphemy, and no alarm at the most desolating and terrible judgments. Public men, in Church and State, are leaders in defection. False prophets abound, who run without being sent, and say—The Lord saith—and he has not spoken: and prophecy lies, and cry peace! peace! when there is no peace. A spirit of delusion prevails, by which many are persuaded that this is a time signally blessed by the most copious effusions of the Holy Spirit—that there are great and effectual revivings taking place—a new era—a moral revolution—the Millennium—that some of Zion's heralds have a power to work little less than miracles; yea, nothing less at all, if so be that the people had faith sufficient for it,—several vile impostors have received no small attention.—Yet with all this we are a generation that have a form of godliness, and make greater and louder pretensions to religion, than all that have gone before us. Now is a time in which any error and delusion, however gross, will make a large party—instance the dogmas of Swedenbourg—and any innovation on the worship and institutions of God, however abominable and impious, will be allowed to pass; and we are in a fair way to be very soon in a state of preparation, both in the strain of sentiment and the tone of moral and religious feeling, for a general amalgamation. If mercy prevent not, we shall soon sink to the level of Popish corruption and apostacy; and perhaps, like Israel, who did worse than the nations

that were before them, we may, in some particulars, fall even below it.

It is hardly to be expected that the Pope will again be very powerful in the political world. Civil and political rights are too well understood and too highly prized to suffer it. Neither may the very grossest of his abominations again become generally palatable to the taste of the religious; but the *spirit* of Popery is a different thing from both these. It can pass out of one form into another that is better adapted to its purpose. It has done as much a hundred times already. We know that when *idolatry* could no longer be suffered to appear in her ancient habit, she found her way into forms that were called Christian, and so continued and held her place. And if the mother of harlots and abominations of the earth, will but lay aside her outer garments, and appear somewhat in the Protestant costume, for aught that appears she may again be caressed by the world.

Many that are wise enough in other things to be teachers, cannot form an idea of Popery but as connected with its adventitious circumstances—its seven sacraments—its holy water—its fire of purgatory—its visible head, the Pope, &c. But its *spirit* can live without these. It did so before they were invented and therefore may do so after they are laid aside. It lived so early as the days of the apostles, and therefore there need be no astonishment if I say that in times as pure and as enlightened as ours, it *may* live.

In every possible form in which it can appear, it may be certainly known by its *pretending virtually to sit in the seat of God*, and to exercise that authority and power in the affairs of religion, which belong only to Jesus Christ the King of Zion. Since its first existence it has been setting up and pulling down in those things over which God claims the sole and absolute authority,—in doctrines, government, discipline, worship, and christian manners. In this way solely did it build up that mighty and monstrous system of wickedness, superstition and lies, of which the Pope has long been the visible head.

"I shall willingly endeavour," says Dr. Owen, "to make good against all the world, that the principle that the *church hath power to institute and appoint any thing, or ceremony* belonging to the worship of God, either as to matter or manner, beyond the orderly observance of such circumstances as necessarily attend such ordinances as Christ himself has instituted, lies at the bot-

tom of all the *horrible superstition and idolatry*, of all the confusion, blood, persecution, and wars, that have for so long a season spread themselves over the face of the christian world, and that it is the design of a great part of Revelation to make a discovery of this truth."*

That principle, then, which is neither more nor less than the arrogant claim of the human will to occupy the place of the Divine, as above stated, was, in the judgment of that great man, the *soul* of Popery. And if that be it, we shall not find much difficulty to discover it at work in the Reformation churches, setting up and pulling down on a large scale. Many things now taught for doctrine, respecting the first transgression,—the power of human nature in its unregenerate state—the new birth—justification before God, and respecting the Godhead—the Divine purposes—the person and work of the Redeemer—and every peculiarity of the way of salvation, which are only the commandments of men, by which the pure doctrine according to godliness is corrupted.

As of late there have been bold attempts to set aside all Confessions and standard works, and to throw off the authority of church courts; we may, with fairness, infer that the order of the church, as settled in these, does not accord with the sentiments of the age; which yet have not been, and cannot be, proved to be contrary to the word.

It is confessed that a spirit of innovation characterizes the times, and *all things* must undergo a change. They say the religious world is now undergoing a moral revolution, and a new order of things must take place. And this is true, in fact. The entire order established by the Reformers, which was truly scriptural, is deranged—all things are set loose from their foundations. It is the spirit of the times *not to have* fixed sentiments, or firmly established practice, in religious matters at all, that so there may be a perfect liberty to coalesce and co-operate on all sides. But this is to place the whole faith and practice of the church under the direction of human prudence.

If *THIS* is the *spirit* of Popery, it is no great marvel that so many of the old superstitions and popish things are respected—that the holy days should still be noticed—that the gospels should be kissed in swearing—that a speech should be delivered over the corpse at the grave. We may, by the same means, also, understand how lordly

* Owen on Communion, page 221.

Episcopacy is so little offensive to many Presbyterians—how the meeting-houses of the latter must be *dedicated*, and in some cities, vie in splendor, and their ministers in high living, with Catholic chapels and Catholic priests;—how the organ finds employment in *their* worship, and a choir of giddy youths are burdened with the performance of all the praise in the congregation. This explains how the diploma of D. D., instituted by Pope Eugenius III, gives such a relish to the study of Divinity. When once we know that it is the *spirit* of Popery that is giving life and motion to all new and popular things, all these things, and many others of the same pedigree, are perfectly plain.

This also explains how a judicial testimony and witness bearing, (which two things were the glory of reforming times, and the badge of fidelity to Jesus Christ,) are so detested and reviled by those who still profess to be friends to reformation practices. It did seem strange that those who are acknowledged to be orthodox, and avow it to be the principle end of their association to preserve the whole truth and order of the church, as appointed by Christ, pure and entire, should not be so much as reckoned among the churches,—that it should seem necessary to caution against *them and their principles*, more than against any other—and that they should be a sect every where spoken against. But if the spirit of Popery is again prevailing and pervading all, it is strange no longer. Such principles and people it never could endure. It has often done its utmost to exterminate them from the earth. It pursued the Waldenses, a people that would bear testimony to the truth at all hazards, with the most savage cruelty for five hundred years. And the bitter gall of asps which it is now pouring out on the friends of present truth, proves it to be the same spirit still; and as soon shall I be persuaded that *hell*, which conceived and brought it forth, is reformed and molified, as that it is so. The fire is only slumbering under the ashes, but not extinguished. When *God's two witnesses are slain*, and their dead bodies lying in the street of the great city, this spirit will be satiated, and at rest, and not before. If we will only bear in mind that it is the *spirit* of things that we are now endeavouring to try, and not their *visible form*; and will but attend to what is done with public sanction and applause; it may both surprise and alarm us to find how many things seem to be done in the true *spirit* of Popery.

The Pope pretended to pardon sin; for some small consideration in money. This was sometimes more and sometimes less, according as he rated the aggravations of the offence. None among Protestants pretend to such power. All will concur in regarding the proud blasphemy with indignation and abhorrence, and in so doing think themselves sufficiently remote from it. But if by making a donation to some of the religious or charitable institutions of the day, it be next to certain that we shall thereby obtain the name of "pious and charitable," where is the great difference? If a man has *piety and charity* he is infallably in a state of acceptance with God; and the man whose sins are pardoned is no more. If pardon and charity are put in the balance of the sanctuary, it will be found that they have exactly the same weight of evidence for a man's being delivered from the curse of God. The means for obtaining this boon, in both the cases mentioned, are the same—the giving of a little money for the service of religion. This is a cheap way of "getting religion." Crucifying the flesh, with the affections and lusts, is dispensed with; and for this reason alone, thousands and tens of thousands will be willing to have it, that are, in the sight of God, as remote from it as the Roman devotee is from pardon by the Pope's dispensation. They who are pleased to rate this as matter of mere compliment, are either strangely ignorant of human weakness, vanity and pride, or they sport with it at prodigious expense, or both. That they do virtually pronounce on the state of the soul, cannot reasonably be denied. Their sentence is published to the world through the medium of the public prints, and the multitude acquiesce in it. And too often, we fear, the persons whom it concerns, believe and adopt it as a criterion of their true character. Alas for it! when they do. Both their pride and their legal bias are gratified. Their consciences obtain a temporary but a false peace, and their attention is diverted from a personal and habitual dependence on the imputed righteousness of Jesus Christ, which alone can entitle to peace and reconciliation with God; and thus the danger of eternally losing their souls is ten fold increased. And all this is done by masters in our Israel! Is not this to make merchandise of the souls of men?

But the sentence is not always of the most flattering kind. They who can acquit can also condemn; and this spirit of Popery, true to its character, does both. Them who from conscientious difficulties, hold their hand

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from supporting popular schemes, it denounces as *void of piety and charity*. Without a blush or a hesitation, the revivalist, as he is called, will declare to your face—"Sir, you are going to hell—you will be damned!" In his report, he states in positive terms that "So many are serious—so many are hopeful, and so many are converted and rejoicing." In the speeches made at the grave of the deceased, the company are informed that the departed spirit has taken its flight to the regions of paradise, and has joined the hallelujahs above—or, it has sunk into the lake of fire, where the worm dies not and the fire is not quenched. Is not this the *mouth* that speaketh great swelling words?—Is it not he who claimed the keys of Peter with which he might open and shut heaven and hell at pleasure?

(To be Continued.)

Selections.

DICK'S PHILOSOPHY OF A FUTURE STATE.

THIS is a neat duodecimo volume, of about 300 pages, from the press of Messrs. G. & C. & H. Carvill, New-York. We have read it with much interest, and design to give extracts from time to time, which we believe will not be unacceptable to our readers. In pursuance of this design we shall give an extract from the preface, which will shew the nature of what may be expected:

"It was originally intended to publish what is contained in Parts II. and III. without any dissertation on the evidences of a future state as deduced from the light of nature—taking the immortality of man for granted, on the authority of Revelation.—But, on second thought, it was judged expedient, for the sake of general readers, to exhibit a condensed view of those arguments which even the light of reason can produce in favour of the immortality of man. In this department of the volume, the author has brought forward several arguments which, he is not aware, have been taken notice of by ethical writers, when treating on this subject. He has endeavoured to illustrate these and the other arguments here adduced, in minute detail, and in a popular manner, so as to be level to the comprehension of every reader; and he trusts, that the force of the whole combined, will be found to amount to as high a degree of moral demonstration as can be expected in relation to objects which are not cognizable by the eye of sense.

"The greater portion of what is contained in Part III. having been written above eight years ago, several *apparent* repetitions of facts alluded to in the preceding Parts, may, perhaps, be noticed by the critical reader; but, in general, it will be found, that where the same facts are repeated, they are either exhibited in a new aspect, or brought forward to elucidate another subject.

"The practical reflections and remarks embodied in the last Part of this work, will not, the author is persuaded, be considered by any of his readers, as either unnecessary, or inappropriate to the subjects treated of in the preceding parts of this volume. It is of the utmost importance that every individual be convinced, that he cannot be supposed a candidate for a blessed immortality, unless the train of his affections, and the general tenor of his conduct, in some measure correspond to the tempers and dispositions, and the moral purity which prevail in the heavenly state."

"The sketches contained in Parts II. and III. of this work, being chiefly intended to illustrate the connexion of science with the scenes of a future world, and the aids which its discoveries afford, for enabling us to form some conception of the *perpetual improvement* of its inhabitants in knowledge and felicity—I shall endeavour, in this First Part, to exhibit a condensed view of some of those *evidences* which prove the immortality of the soul, and the eternal destination of man.

"This is an inquiry far more interesting and important, to every individual of mankind, than any other which comes within the range of the human mind. Next to the Being of a God, the doctrine of the immortality of man lies at the foundation of all religion, and of all the animating prospects which can cheer us in this land of our pilgrimage. Remove from the mind the belief of a future existence, and the hope of immortality, and religion becomes a shadow, life a dream, and the approach of death a scene of darkness and despair. Upon this short question, "*Is man immortal, or is he not?*" depends all that is valuable in science, in morals, and in theology,—and all that is most interesting to man as a social being, and as a rational and accountable intelligence. If he is destined to an eternal existence, an immense importance must attach to all his present affections, actions, and pursuits; and it must be a matter of infinite moment, that they be directed in such a channel as will tend to carry him forward, in safety, to the felicities of a future world. But if his whole existence be circumscribed

within the circle of a few fleeting years, man appears an enigma, an inexplicable phenomenon in the universe, human life a mystery, the world a scene of confusion, virtue a mere phantom, the Creator a capricious being, and his plans and arrangements an inextricable maze.

"There is too much reason to believe that the indifference to religion which so generally prevails, especially among those who are raised a little above the vulgar throng, and the unhallowed propensities and vicious practices to which it gives rise—are owing, in a considerable degree, to the want of a *full conviction* of the reality of a future existence, or to some *doubts* which hover about the mind, in relation to this important point. There is no man, however insensible to the obligations of religion, that can fully satisfy his own mind, or the minds of others, that the idea of a future world is a mere chimera. On the contrary, the possibility, and even the probability, of the truth of man's eternal destiny, will, at certain seasons, force themselves upon the minds even of the most careless and profane. Yet, it is amazing to consider with what ease and indifference multitudes of this description can glide down the stream of time, under the awful uncertainty whether it will land them in the shades of annihilation, the realms of bliss, or the regions of endless woe. "Between us and these three periods, or states," says a celebrated French writer, "no barrier is interposed but life, the most brittle thing in all nature; and the happiness of heaven being certainly not designed for those who doubt whether they have an immortal part to enjoy it, such persons have nothing left, but the miserable chance of annihilation, or of hell. There is not any reflection which can have more reality than this, as there is none which has greater terror. Let us set the bravest face on our condition, and play the heroes as artfully as we can, yet see here the issue which attends the goodliest life upon earth! It is in vain for men to turn aside their thoughts from this eternity which awaits them, as if they were able to destroy it, by denying it a place in their imagination. It subsists *in spite of them*; it advances unobserved; and death, which is to draw the curtain from it, will, in a short time, infallibly reduce them to the dreadful necessity of being for ever nothing, or for ever miserable."

To treat a subject, so interesting and momentous, with levity and indifference—to exert all the energies of the soul in the pursuit of objects, which a few years at most

will snatch for ever from their embrace,—and never to spend one serious hour in reflecting on what may possibly succeed the present scene of existence, or in endeavouring to find some light, to clear up the doubts that may hang over this important inquiry, and to treat with derision and scorn those who would direct them in this serious investigation—is not only foolish and preposterous, but the height of infatuation and of madness. It is contrary to every principle on which reasonable men act, in relation to the affairs of the present world. To retain the profits of a lucrative business, or to prevent the loss of fortune, or of honour, a man will sometimes strain every nerve, stretch every faculty, deprive himself of sleep, submit to numerous privations, encounter the raging elements, and brave the dangers of the ocean. Nay, he will often be overwhelmed with despondency at the slightest inconveniences, and will pass whole weeks and months in sullenness and chagrin, for an imaginary affront, or for the loss of a few pounds, while, at the same time, he remains perfectly indifferent, and without the least emotion, in regard to the unknown scenes of the eternal world, and the danger of endless misery to which he is exposed. Such a conduct, and such dispositions, which are too frequently realized in the case of thousands who occasionally mingle in our religious assemblies, are obviously inconsistent with the dictates of prudence and of common sense, and with every thing that ought to characterize a rational and an accountable creature.

"When we look back into the inexorable abyss of that eternity which is already past, when we look forward to the immeasurable extent, and the unfathomable depths of eternity to come,—when we behold *Time*, and all its circling years, appearing only like a point on the surface of that vast and boundless ocean; when we consider the immense spaces of the universe with which we are surrounded, and the innumerable worlds which lie dispersed in every direction throughout the immeasurable tracts of creation; when we consider that our existence, as thinking beings, may run parallel with interminable ages; and that, in the revolutions of eternity, we may exist in regions of space immeasurably distant from our present habitation, associate with other orders of intelligent beings, and pass through new scenes and changes in distant worlds,—and, when we consider that our relation to time may be dissolved, and our connexion with eternity commence, within the

space of a few months or years, or even before the sun shall have described another circuit around the earth—no inquiry can appear so momentous and interesting, as that which leads to the determination of our future and eternal destiny, and of those realities which await us beyond the tomb. To remain insensible to the importance of such an inquiry, and unaffected at the prospect of the result to which it may lead,—while we are feelingly alive to all the paltry concerns and little ills of life,—would argue the most unaccountable stupidity, inconsistency, and infatuation.

The man whose heart pants after substantial knowledge and felicity, whose affections centre on the author of his existence, and who delights to contemplate his character and perfections, will enter with pleasure on every investigation, which has a tendency to throw a light on the scene of his future destination. He will weigh, with impartiality, every consideration, and will seize with delight upon every argument by which a full conviction of his immortal destiny may be indelibly rivited upon his mind; and he will endeavour to cheer his soul amidst the sorrows of mortality, with the consideration that 'when the earthly house of his tabernacle is dissolved, he has a building of God, an house not made with hands, eternal in the heavens.' "

After proving from the opinions of the Greeks, Romans, Egyptians, Scythians, &c.—Doctrines of Zoroaster, of Socrates, allusions of the ancient Poets, opinions of the inhabitants of the *Society* and the *Friendly Islands*, of the *New Zealanders*, the *Samoidians*, the *Kalmuc Tartars*, the *Birmans*, the *Japanese*, the *Africans*, the *American Indians*, &c. that the universal belief of the doctrine of immortality has obtained in all ages, our author adds :

"Thus it appears, that not only the philosophers of antiquity, and the most civilized nations presently existing on the globe, have recognised the doctrine of the immortality of man, but that even the most savage and untutored tribes fortify their minds in the prospect of death, with the hope of a happiness commensurate to their desires, in the regions beyond the grave.

" ' Even the poor Indian whose untutored mind
Sees God in clouds, or hears him in the wind,
Whose soul proud science never taught to stray
Far as the solar walk or milk way—
Yet simple nature to his hope has given
Behind the cloud-topped hill, a humbler heaven;
Some safer world in depth of woods embraced,
Some happier island in the watery waste,
Where slaves once more their native land behold,

No fiends torment, no Christians thirst for gold,—
And thinks, admitted to yon equal sky,
His faithful dog shall bear him company.' "

POPE.

"Among the numerous and diversified tribes that are scattered over the different regions of the earth, that agree in scarcely any other sentiment or article, of religious belief, we here find the most perfect harmony, in their recognition of a Supreme Intelligence, and in their belief that the soul survives the dissolution of its mortal frame.—And, as Cicero long since observed, "In every thing the consent of all nations is to be accounted the law of nature, and to resist it is to resist the voice of God." For we can scarcely suppose, in consistency with the Divine perfections, that an error, on a subject of so vast importance to mankind, should obtain the universal belief of all nations and ages, and that God himself would suffer a world of rational beings, throughout every generation, to be carried away by a delusion, and to be tantalized by a hope which has no foundation in nature, and which is contrary to the plan of his moral government. It is true, indeed, that several of the opinions to which I have now adverted, and many others which prevail among the uncivilized tribes of mankind, in regard to the *condition* of the disembodied spirits, and the *nature* of future happiness, are very erroneous and imperfect; but they all recognise this grand and important truth, that death is not the destruction of the rational soul, and that man is destined to an immortal existence. Their erroneous conceptions in respect to the rewards and punishments of the future world may be easily accounted for, from a consideration of the imperfect conceptions they have formed of the Divine Being, and of the principles of his moral government; from their ignorance of those leading principles and moral laws, by which the Almighty regulates the intelligent universe; from the false ideas they have been led to entertain respecting the nature of substantial happiness; from the cruel and absurd practices connected with the system of Pagan superstition; from the intellectual darkness which has brooded over the human race ever since the fall of man; and from the universal prevalence of those depraved dispositions and affections, which characterize the untutored tribes on whom the light of Revelation has never shone.

"To whatever cause this universal belief of a future existence is to be traced—whether to a universal tradition derived from the first parents of the human race; to an

innate sentiment originally impressed on the soul of man ; to a Divine revelation disseminated and handed down from one generation to another, or to the deductions of human reason—it forms a strong presumption and a powerful argument, in favour of the position we are now endeavouring to support. If it is to be traced back to the original progenitors of mankind, it must be regarded as one of those truths which were recognised by man in a state of innocence, when his affections were pure, and his understanding fortified against delusion and error. If it be a sentiment which was originally impressed on the human soul by the hand of its Creator, we do violence to the law of our nature, when we disregard its intimations, or attempt to resist the force of its evidence. If it ought to be considered as originally derived from Revelation, then it is corroborative of the truth of the Sacred Records, in which “life and immortality” are clearly exhibited. And, if it be regarded as likewise one of the deductions of natural reason, we are left without excuse, if we attempt to obscure its evidence, or to overlook the important consequences which it involves. As the consent of all nations has been generally considered as a powerful argument for the existence of a Deity, so the universal belief of mankind in the doctrine of a future state ought to be viewed as a strong presumption, that it is founded upon truth. The human mind is so constituted, that, when left to its native unbiassed energies, it necessarily infers the existence of a supreme intelligence, from the existence of matter, and the economy of a material world ; and, from the nature of the human faculties, and the moral attributes of God, it is almost as infallibly led to conclude that a future existence is necessary, in order to gratify the boundless desires of the human soul, and to vindicate the wisdom and rectitude of the moral Governor of the world. These two grand truths, which constitute the foundation of all religion, and of every thing that is interesting to man as an intelligent agent, are interwoven with the theological creed of all nations ; and, in almost every instance, where one is called in question, the other is undermined or denied : so that the doctrine of the immortality of man may be considered as resting on the same foundation as the existence of a Supreme Intelligence.

It must indeed be admitted, that individuals have appeared, in every age, who have endeavoured to call in question, or to deny, this fundamental truth. But this circumstance forms no valid objection to the force

of the argument to which I have now adverted. For the number of such persons has been extremely small, when compared with the mass of mankind ; and their opinions on this subject have generally originated either from wilful ignorance ; from an affectation of singularity and of appearing superior to vulgar fears ; or from indulging in a course of wickedness and impiety, which has led them to wish, and if possible, to believe, that there are neither punishments nor rewards beyond the grave. If it appear strange and unnatural that any many should wish his soul to be mortal, Hierocles assigns the true reason of it : “A wicked man,” says he, “is afraid of his judge, and therefore wishes his soul and body may perish together by death, rather than it should appear before the tribunal of God.” If a number of fools should think fit to put out their own eyes, to prevent them from feeling the effects of light, as Democritus, the ancient philosopher, was said to have done, it would form no argument to prove that all the rest of the world was blind. And if a few sceptics and profligates endeavour to blind the eyes of their understanding by sophistry and licentiousness, it cannot prevent the light of reason, which unveils the realities of a future world, from shining on the rest of mankind, nor constitute the slightest argument to prove the fallacy of the doctrine they deny.”

FROM CECIL'S REMAINS.

WE are too apt to forget our dependence on providence, for the circumstances of every instant. The most trivial events may determine our state in the world. Turning up one street instead of another, may bring us into company with a person whom we should not otherwise have met ; and this may lead to a train of other events, which may determine the happiness or misery of our lives.

Trouble or difficulty befalling us after any particular step, is not, of itself, an argument that the step was wrong. A storm overtook the disciples in the ship ; but this was no proof that they had done wrong to go aboard. Esau met Jacob, and occasioned him great fear and anxiety, when he left Laban ; but this did not prove him to have done wrong in the step which he had taken. Difficulties are no ground of presumption against us, when we did not run into them in following our own will : yet the Israelites were with difficulty convinced that they were in the path of duty, when they found themselves shut in by the Red Sea. Chris-

tians, and especially ministers must expect troubles: it is in this way that God leads them: he conducts them *per ardua ad us- tra*. They would be in imminent danger, if the multitude at all times cried *Hosanna*.

The Christian expects his reward, not as due to merit, but as connected, in a constitution of grace, with those acts which grace enables him to perform. The pilgrim, who has been led to the gates of heaven, will not knock there as worthy of being admitted, but the gate shall open to him, because he has brought thither. He, who sows, even with tears, the precious seed, of faith, hope, and love, shall doubtless come again with joy, and bring his sheaves with him; because it is in the very nature of that seed, to yield, under the kindly influence secured to it, a joyful harvest.

The knowledge of Jesus Christ is a wonderful mystery. Some men think they preach Christ gloriously, because they name him every two minutes in their sermons.—But that is not preaching Christ. To understand and enter into, and open his various offices and characters—the glories of his person and work—his relation to us, and ours to Him, and to God the Father and God the Spirit through him—this is the knowledge of Christ. The divines of the present day are stunted dwarfs in this knowledge compared with the great men of the last age. To know Jesus Christ for ourselves, is to make him a consolation—delight,—strength,—righteousness,—compan- ion,—and end.

It is a most important point of duty in a minister to redeem time. A young minister has sometimes called an old one out of his study, only to ask how he did: there is a tone to be observed toward such an idler: an intimation may be given, which he will understand. "This is not the house." In order to redeem time, he must refuse to engage in secular affairs. "No man that war- reth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." He must watch, too, against a doing away of time; the clock-weight goes down slowly, yet it draws all the work with it.

Owen remarks, that it is not sufficiently considered how much a minister's personal religion is exposed to danger, from the very circumstance of religion being his profession and employment. He must go through the acts of religion: he must put on the appear- ance of religion: he must utter the language,

and display the feelings of religion. It re- quires double diligence and vigilance, to maintain, under such circumstances, the spi- rit of religion. I have prayed, I have talk- ed; I have preached; but now I should per- ish, after all, if I did not feed on the bread which I have broken to others.

It is, perhaps, impossible, in the very na- ture of things, that such another scheme as popery, could be invented. It is, in truth, the *mystery of iniquity*; that it should be able to work itself into the simple, grand, sublime, holy institution of Christianity; and so to interweave its abominations with the truth, as to occupy the strongest passions of the soul, and to control the strongest under- standings! While Paschal can speak of po- pery as he does, its influence over the mass of the people can excite no surprise.—Those two master principles—That we must believe as the Church ordains, and, That there is no salvation out of this Church—op- pose, in the ignorance and fear which they beget, an almost insuperable barrier against the truth. Popery was the master-piece of Satan, I believe him utterly incapable of such another contrivance. It was a system- atic and infallible plan, for forming manacles and mufflers for the human mind. It was a well laid design to render Christianity con- temptible, by the abuse of its principles, and its institutions. It was formed to overwhelm—to enchant—to sit as "the great whore, making the earth drunk with her fornica- tions."

The Infidel conspiracy approaches nearest to popery. But Infidelity is a suicide. It dies by its own malignity. It is known and read of all men. No man was ever injured essentially by it, who was fortified with a small portion of the genuine spirit of Chris- tianity.

I have not such expectations of a Milleni- um as many entertain: yet I believe that the figures and expressions of prophecy have never received their accomplishment. They are too grand and ample, to have been ful- filled by any state which the church has hitherto seen.

Principle is to be distinguished from pre- judice. The man who should endeavour to weaken my belief of the truth of the Bible, and of the fair deduction from it of the lead- ing doctrines of Religion, under the notion of their being prejudices, should be regarded by me as an assassin. He stabs me in my dearest hopes: he robs me of my solid hap- piness, and he has no equivalent to offer.—

This species of evidence of the truth and value of scripture is within the reach of all men. It is my strongest. It assures me as fully as a voice could from heaven, that my principles are not prejudices. I see in the Bible my heart and the world painted to the life; and I see just that provision made, which is competent to the highest ends and effects, on this heart, and this world.

The Bible resembles an extensive and well cultivated garden, where there is a vast variety and profusion of fruits and flowers: some of which are more essential or more splendid than others; but there is not a blade suffered to grow in it, which has not its use and beauty in the system. Salvation for sinners is the grand truth presented every where, and in all points of light; but the pure in heart sees a thousand traits of the Divine character, of himself, and of the world—some striking and bold, others cast as it were into the shade, and designed to be searched for and examined—some direct, others by way of intimation or inference.

Were the scriptures required to supply a direct answer to every question which even a sincere enquirer might ask, it would be impracticable. They form, even now, a large volume. The method of instruction adapted in them is, therefore, this: The rule is given: the doctrine is stated: examples are brought forward—cases in point, which illustrate the rule and the doctrine: and this is found sufficient for every upright and humble mind.

In reading the scriptures, we are apt to think God farther removed from us, than from the persons to whom He spake therein: the knowledge of God will rectify this error; as if God *could* be farther from us than from them.

The Old and New Testament contain but one scheme of Religion. Neither part of this scheme can be understood without the other; and, therefore, great errors have arisen from separating them. They are like the rolls on which they were anciently written, before books of the present form were invented. It is but one subject and one system, from beginning to end; but the view which we obtain of it grows clearer and clearer, as we unwind the roll that contains it.

The cause of enmity against real Christianity is in the heart. The angel Gabriel might exhibit the truth, but the heart would rise in enmity. To suppose that there is

any way of preaching the cross so as not to offend the world, is to know nothing of the subject.

The spirit of devotion should be our great aim. We are indeed buried in sense, and cannot possibly attain or improve this spirit, but by proper means; yet these means are to be adapted and varied to character and situation.

“I must walk with God. In some way or other, whatever be my character or profession, I must acquire the holy habit of connecting every thing that passes in my house and affairs, with God. If sickness or health visit my family, my eye must see, and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house or into it, I must go out and come in as under the eye of God. If I am occupied in business all day long, I must still have the glory of God in my view. If I have any affair to transact with another, I must pray God may be with us in that affair, lest we should blunder, and injure and ruin one another.”

This is the language of the real Christian. But instead of such a spirit as this among the great body of tradesmen professing themselves religious—what do we see but a driving, impetuous pursuit of the world!—and in this pursuit, not seldom—mean, low, suspicious, yea, immoral practices.

CHRISTIAN'S LOOKING GLASS.

WHATEVER has been the constitutional sin before regeneration, will harass the believer afterwards, for though there is a real change wrought on the man, it is never intimated that such are made perfect by it. When these give way to their tempers, they often experience that the Holy Spirit is grieved; and this makes their fears rise very high.

There is no infirmity Satan can foil the Christian in, more than in this; anger throws reason itself out of doors; and as a drunken man is exposed to every snare, so are these when they give place to anger; it is giving place to the devil.

Some have far more difficulty with themselves than others. I have heard of one of whom it was commonly said, he had grace enough for ten men, but not enough for himself.

We are exhorted to be angry and not sin, and particularly not to let the sun go down upon our wrath. We read of two gracious

bishops who fell out and parted in great wrath; the elder sent to the other these words; *sol ad occisum*, i. e. The sun is about to go down. This so moved the other, he went to him, and they were friends again.

It has been a humbling consideration to many, to find what great progress many of the heathen made in the improvement of this natural virtue, (for it is a natural virtue, and may be obtained by men who never had any pretensions to grace.)

We read of one Pericles, a philosopher, that met with a railing man, who in a most provoking manner, railed on him a great part of the day, then followed him home to his door at night, abusing him. The philosopher never returned one angry word, but desired one of his servants with a lighted torch to light the growler home to his own house.

A man that conquers his spirit does more than he that takes a city. If ignorance is the cause why a brother offends us, we ought to overlook it; if infirmity, to forget it; if malice, to aim at nothing less than blessing those who curse us. These sayings would not be hard, if our hearts was overflowing with the love of God.

Some naturally take fire at the least spark, and are blown up before they are aware of it. If Moses stood in need to be on his guard, much more do we.

The good Emperor Theodosius commanded that no man should be punished who spoke against him; saying, that what was spoken lightly, he laughed at it; what spitefully, he pardoned; what was in anger, he pitied; and what was true, he was thankful. Grace will in the issue mollify the most lion-like temper.

Let such as are distressed with this infirmity remember, the way to get the victory is not to sit down and suspect their state; but on the contrary to go to God, as children pleading for promised help. Many a child of God has wept in a corner, when no eye but God's has been witness to his tears.—When we thus condemn ourselves, it is evident we shall not be condemned with the world.

How many, after some grievous fall into passion, have wrestled with God, and not given over till they could pray for those who have dispitefully used them.

It is not so easy as some imagine, to obtain that knowledge in the things of God which is requisite for solid consolation; and we are not to expect comfort but in the use of means. If the people of God would take

as much pains to obtain spiritual blessings, as worldly men do for their pleasure or gain, they would find the advantage of it, and every corner of the Christian church would be filled with praise. One great cause of that lukewarm frame which is so common, is the almost universal neglect of the means.

One great advantage that attends meetings for free conversation, is this,—the variety that naturally arises from persons of different ages and circumstances; the Christian does not only meet with something suitable to his own case, but he finds those who are the most eminent, and advanced far in the Christian life, have not travelled that smooth road he imagined. Though we take no pleasure in the difficulties of our fellow travellers, yet finding they are at times in the same exercises that we ourselves experience, it affords no small encouragement, not only to young travellers, but to the oldest, and gives them information how to deport themselves when they are brought into great and sore trials. Persuade a Christian, that those very things which God permits, are only for the trial of his faith, and that they are only such as God has in all ages exercised his children with, you will remove from his heart a great load.

I remember a tradesman, who had gone on for some time in the ways of God, but being wholly ignorant what the people of God experienced, lived for the most part in a perplexed frame of mind. I wished him to attend with me at a meeting where about fifteen persons met for free conversation.—He appeared very uneasy at my asking him, thinking himself unfit to be among the people of God. I obtained a promise he would go with me on condition he should not be asked a single question. After the company had met and conversed together a considerable time, two of the oldest in the company were mentioning, very familiarly, what little pleasure they had found in private prayer for a long time, and nothing of comfort in it, but a miserable hard and wandering frame. He appeared to be much affected with the conversation of these two, and after they had conversed some time together, he spoke of himself to them, to this effect. "I thought such as you, had been like angels; I never imagined your hearts had been so backward, and so hard; I find you are as bad as myself." He then went on in a series of particulars which entertained the company most delightfully, and from that period had more just ideas of Christianity. Had he not lived near Christians, he might have lived many

years in a low and disconsolate frame. Few are aware of the disadvantage of a recluse and reserved spirit, and how useful those are whose conversation is savoury.

Because some such meetings have been abused, many think themselves sufficiently excused in the neglect of every thing of the kind; but will any man think the worse of a trade because some men have abused it? When great gain has been gotten by it, men are not soon driven from temporal advantages. Men whose natural frames lead them into a recluse way, so that scarce one word drops from them in any company, ought to remember, that that which is pleasing to God, ought to be considered more than that which is merely suited to our own tempers. "Then they that feared the Lord, spake often one to another, and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord."—The force of these words is not easily evaded. Where Christianity has flourished most, this has always been practised, and as universally neglected, where it has declined.

— THERON AND ASPASIO. —

Theron.—When I have taken my morning walk amidst dews and flowers, with the sun shedding lustre around him and unveiling the happy landscape, how has mine eye been charmed with the lovely prospect! how has mine ear been ravished with the music of the grove! Methought every note was a tribute of harmony; and all nature seemed one *grand chorus*, swelling with the Creator's praise. But how has the scene been reversed, when, leaving my rural elysium, I entered the haunts of men, where I saw faculties divine meanly engaged in trifles; where I heard the tongue prompt to utter, and fluent to express, every thing but its maker's glory.

I assure you I have often been chagrined on this occasion; and sometimes said within myself—What! shall trifles be regarded, and the majesty of *heaven* be neglected? Shall every friend and every visitant receive his share of respect, and no acknowledgment be paid to that exalted Being, who is worthy, more than worthy, of all our veneration?

Aspasio.—This will be still more afflictive to an ingenuous mind, if we consider that the infinite and glorious God is *present* at all our interviews; vouchsafes to express his satisfaction, and acknowledge himself

magnified, when, with admiration and love, we talk of his transcendent excellencies. Nay, we are assured that the Lord of all lords, not only hearkens but keeps a book of remembrance, and will distinguish such persons, at the day of universal retribution. When the loose train of licentious talkers are driven away as despicable *chaff*; these shall be selected for his peculiar treasure, and numbered among the jewels of *JEHOVAH*.*

The Scriptures are certainly an inexhaustible fund of materials for the most delightful and ennobling discourse. When we consider the Author of those sacred books—that they came originally from heaven—were dictated by Divine wisdom—have the same consummate excellence as the works of creation;—it is really surprising, that we are not always searching, by study, meditation, or converse, into one or other of these grand volumes.

Who, then, would not gladly receive that gracious exhortation—"Let the word of Christ dwell in you richly."† Who would not willingly obey that benign command, "Thou shalt talk of it when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

When I consider the *language* of the Scriptures, and sometimes experience their energy on my soul, I am inclined to say—Other writings, though polished with the nicest touches of art, only *tinkle* on the ear, or affect us like the shepherd's reed. But these, even amidst all their noble negligence, *strike, alarm, transport us*, somewhat like the voice of thunder, or the archangel's trumpet.

When I consider the *contents* of the Scriptures, and believe myself interested in the promises they make, and the privileges they confer, I am induced to cry out—What are all the other books in the world, compared with these invaluable volumes? No more than an *entertaining* novel, or a few *prudential* rules for domestic economy, compared with a *parent's* will;

* Mal. iii. 16, 17. This is a passage much to be observed. A most emphatical recommendation of religious discourse—perhaps the most emphatical that ever was used, and the most *endearing* that can possibly be conceived.

† Col. iii. 16. *The word of Christ*; so the apostle calls the whole inspired writings, and thereby asserts the *divinity* of his Master;—*Dwell*; not make a short stay, or an occasional visit, but take up a fixed and stated residence;—*Richly*; in the largest measure, and with the greatest efficacy; so as to fill the memory, sway the will, and actuate all the affections.

a royal charter, or an imperial grant of titles and manors.

All these circumstances remind me of an *encomium* most deservedly given to the BIBLE; which, though quite *artless*, is, I think, more expressive than the most elaborate efforts of rhetoric. It came from the lips of a martyr, who, being condemned to die, for his inviolable adherence to the doctrines of Scripture, when he arrived at the stake, and had composed himself for execution, took his final leave in these affecting words:—"Farewell, sun and moon! Farewell, all the beauties of creation, and comforts of life! Farewell, my honoured friends! Farewell, my beloved relations! And farewell thou *precious, precious, Book of God.*"

Note.—Should the serious reader want any further persuasives to this most beneficial practice, he may see how particularly our divine Master observes the strain of our conversation, Luke xxiv. 17,—how strictly he has commanded such social communications as may tend to the use of edifying, Eph. iv. 29,—and what an evidence will arise from this article, either for our acquittal or condemnation, at the day of everlasting judgment, Mat. xii. 36, 37.

CUMBERLAND PRESBYTERIANS.

WE give the following account of the Cumberland Presbyterians as a matter of intelligence, without yielding our assent to its principles. The importance given to the overgrown demi-religious and political, or Benevolent institutions of the day, is fundamentally wrong: and what is termed by the advocates of these institutions, their freeness "*from sectarian influence,*" is only a misnomer for freeness from the doctrines of the Bible. Therefore, when we are giving intelligence respecting other denominations, in their own language, we wish the reader to bear in mind, that there are many expressions which we cannot approve, although they be not always noticed. But we think it a better course to let other denominations speak for themselves, in their own way.—By so doing, the reader is enabled better to understand the nature and tendency of the principles and doings of religious cotemporaries; and is better prepared to judge of them in the light of divine truth.

"The 14th No. of The Religious and Literary Intelligencer contains the minutes of the second General Assembly of the Cumberland Presbyterians which consisted of twenty-two Ministers and fifteen Elders. They enumerate nineteen Presbyte-

ries in their connexion. We extract the following Resolution because of its general interest.

"Whereas the American Bible, Tract, Temperance and Colonization Societies, and the American Sunday School Union, are, in the opinion of this General Assembly, calculated to promote the best interest of the human family, and most of them, have been owned of Heaven in the salvation of many souls; whereas, a union of effort, for many important reasons, is best calculated to extend the Redeemer's kingdom, and, from primitive practice and the word of God, appears to be a duty incumbent on all churches and individual Christians; and whereas this General Assembly would wish to arouse the slumbering energies of the members of their own church, and provoke others to love and good works, and to co-operate with those engaged in this benevolent work, in calling, if possible, all the inhabitants of Mississippi Valley, which is their principal field of labour, to the battle of the Lord against the mighty —

"Resolved, therefore, unanimously, That this General Assembly do most heartily coincide with the views of those societies, and will co-operate with them so long as they are conducted on liberal and prudent principles, and free from sectarian influence."—*Philadelphian.*

SITUATION OF IRELAND.

THE following extracts from a speech lately delivered at a meeting of the Wesleyan Missionary Society, in London, by the Rev. T. Waugh, are designed perhaps to give as correct a view of the general state of Ireland at present, as any thing on which we can lay our hands. The statement "that England was called upon to raise Ireland to her own level, in self-defence, or Ireland would drag England down to hers;" is doubtless founded in truth. And notwithstanding much is doing by Protestants to raise the degraded condition of Ireland, still so far as we can judge, at this distance, from the most authentic accounts, there is great reason to fear that *Ireland is dragging England down to her own level!* The famous emancipation bill and its bitter fruits are but too manifest: by its operation the foundations of Popery in Ireland, have been laid broader and deeper; and the political aspect of England is any thing but friendly to true religion; and the distress of her yeomanry, is increasing to an extent that renders her condition but little above the long degraded countries of Italy, Spain and Portugal: Protestant dissenters are either deserting their native land in disgust, or sinking down to a state of suffering and beggary. So that it may be said with justice, she is rapidly becoming a land of lords and paupers. In the language of one of her own writers, "what a scene is this for once free and happy England!" In the mean time blank Deism, on the one hand, and Popery on the other, is

rapidly increasing in the established church; so much so, that a clergyman of the establishment has lately proposed, in an elaborate work, an union of Episcopalians and Roman Catholics, which has been well received by not a few.

"In Ireland ignorance abounded, and the natural and necessary fruit of ignorance was vice. In many parts of his much loved native land, society appeared to be almost disorganized, and there was much to be met with parallel to that which was to be found in every quarter of the globe. They did not, however, introduce politics on the platforms of religious meetings; they occupied Christian ground, laid down Christian plans, and endeavored to follow them up in a Christian spirit; at the same time every man, as a subject of a free government, had a right to state what his opinions were. He did not ask what had been the origin of Ireland's evils, but he would state facts, the truth of which could not be denied. In England, horrid crimes were perpetrated from day to day, as deep and deadly as those in Ireland; but there was this marked difference; in the former, public indignation pursued the perpetrator, whereas in the latter, universal sympathy accompanied the violation of the law. He hoped the making known of such a state of things would call forth the renewed efforts of the Christian public, on behalf of Ireland. The Rev. gent. in corroboration of this statement, adverted to the burning of the family of the Sheaves, and stated that when one of the murderers ventured into Clonmel, the police, disguised, reached the place, and took the man into custody. The whole of the population rose up as one man on behalf of the assassin, and it was with difficulty that the police escaped with their lives. Let it not be said that political misrule had produced such a state of affairs. Individuals of other religious denominations—Quakers and Presbyterians, had been equally subjected to political enactments, but their minds have been unshackled by bigotry and priestcraft, whereas a great majority were shackled by a debasing superstition, and until their bands were burst asunder, Ireland never would be really free. That freedom never could be obtained, except by sending among them the light of life, the splendour of whose rays should reach and penetrate the densest gloom. Already the heavy clouds began to shew a tinge of glory, and when the moral horizon became fully illumined, then should Ireland become what God had destined her to be, the most glorious land on the face of the earth. In further confirmation of his statement, the Rev. gentleman adverted to the state of famine which existed in Ireland some few years ago, and observed that the northern counties, where there was the least fertility, and the population was the densest, were not the recipients of England's bounty; while the southern parts, much more favourably situated as regarded both those circumstances, received the whole of the money contributed. He traced the contrast between the two parts to the effect of education, and remarked that in the northern counties one child out of eleven, attended a Sunday School, while in the south only one attended out of 740. After dwelling upon the influence of education, and pointing out the blessings which had resulted from its influence in combination with the dissemination of the Bible, the Rev. gentleman called the attention of the audience to the exertions made by the Wesleyan Methodists on the behalf of Ireland, and especially noticed the services of the late Rev. Mr. Edwards. In illustration of the influences of Sunday School

instruction on the minds of Roman Catholic children, the Rev. gentleman related the following anecdote. A child who had regularly attended the Sunday School, and also the Wesleyan Chapel, was reproved by his mother, who told him that she would take him to the Catholic Priest. Her threats did not intimidate the child and his mother accordingly took him to the Priest, who inquired whether he had been to mass lately? The child replied "in the negative. The Priest then inquired where he had been? and he told him to the Sunday School and to Chapel. On the Priest inquiring why he went there, he replied, that by so doing he received good to his soul. The Priest then threatened, that unless he desisted from going to Chapel, and also to the School, he would turn him into a piece of liver. The child dauntlessly replied, that that was not in his power; for had he possessed that ability, he would have turned the preachers into liver long ago. The Priest then addressed the mother, and desired her to take the child away, adding that he was too far gone for him. Ireland, however, was not apathetic, for during the last year she had subscribed towards the missionary cause 2,146l. 7s. 7d. there having been a progressive advance during the last three years. The Rev. gentleman then concluded by an eloquent appeal on behalf of his native land, and stated, that England was called upon to answer it in self-defence; for if she did not raise Ireland to her own level, Ireland would drag England down to hers. The fact could not be concealed, that the facilities of communication between the two countries were now so great, that the only way whereby England could preserve her own eminence, was by diffusing the light of divine truth throughout her sister island.

"Earl Mountcashal, member of parliament from Ireland, said:—The schools established by him had been attended with the most flattering success.—He had a great number of Roman Catholic children who attended, notwithstanding the most strenuous efforts on the part of the Catholic clergy to prevent it. The Priests had gone the length of reading over their names in the chapel, a thing, of all others, the most dreaded by the peasantry. In some instances the Priests had succeeded in inducing parents to remove their children, but they speedily returned to the schools. They generally took advantage of his absence for that purpose, and he understood they had been extremely active during his present engagements in Parliament; a circumstance which rendered him very anxious to return, being satisfied that the children would then again attend the schools. He was not at all surprised at the anecdote of the Rev. gentleman, relative to the Priest threatening to turn the child into liver. Such was the moral degradation of the people in Ireland, such was the state of ignorance in which the Priests endeavoured to keep the people's minds, that it was literally the blind leading the blind, and they endeavoured to make the people believe all manner of lies. In some distant parts of the parish in which he resided, the Priests made the people believe that they possessed the power of compelling them to eat grass. In the county of Kilkenny, an idea prevailed that the Priest was capable of turning any person he pleased into a goat. A Roman Catholic who had attended a Protestant Church was so alarmed by a threat of this kind from a Catholic Priest, that he mentioned it to the clergyman, with all that apprehension that a belief in its truth was calculated to excite. The clergyman, to relieve his mind, offered to accompany him to the Priest, in order that he (the Priest) might commence his operations on him (the clergyman.) The clergyman actually ac-

accompanied that poor ignorant man to the Priest, and having made known his business, the Priest asserted his capability of turning him into a goat, but when brought to the test, and requested to commence the metamorphosing process, he replied, he had not got the necessary apparatus ready. That Priest had subsequently died. That was a proof of the uniform conduct of the Priests. It was in that way that the people were kept in a state of the most barbarous ignorance. Upon the whole, however, the minds of the Catholics were becoming more enlightened than formerly, and through missionary exertions, he trusted that the bright effulgent rays of the Gospel would penetrate their hearts, and dissipate the darkness which had so long intercepted between them and the light of divine truth."

MOORE'S LIFE OF BYRON.

THIS work has recently been published both in England and in this country, and from the manner it has been spoken of, and the numerous extracts which have appeared in the public papers, we should suppose it was sought after with much avidity. A few editors only have had the independence to warn their readers against its immoral tendency, among whom the editor of the Philadelphia National Gazette, has expressed his disapprobation in terms the most pointed and severe. Moore was the personal friend of Byron, and may, therefore, have felt himself called upon to become the apologist for the pieces of one whose confidence he shared so largely. But as an author, he had a duty to perform toward the living as well as the dead; and he should have treated the subject so as to have impressed this lesson upon erratic and vicious genius; that if virtue and sound morals receive injury at the hands of those to whom Providence has entrusted the highest intellectual powers, impartial history will at least brand the perpetrators with deserved infamy, though it should be done at the expense of private friendship and personal feeling. If Moore felt unable to perform this disagreeable task, then it was his duty to have left the work to be executed by some sterner moralist, less delicate of the reputation of a dead friend, than careful of the happiness of thousands of the living. The following remarks of Mr. Walsh, on this subject, we think peculiarly appropriate and reasonable.

"The editor of an evening journal seems to think that we decry or reprobate the memory of Lord Byron, chiefly on account of his acknowledged religious scepticism, or,—he might have added,—his unquestionable *atheism*. It is, indeed, in our eyes an immeasurable demerit, to publish that which tends to destroy the best corrective of human in-

firmities, the strongest restraint on human passions, the highest consolation of human wretchedness. We must condemn whatever eradicates or disturbs those principles and sentiments which produce right action and promote internal peace. But Byron's proclaimed infidelity is not the main ground upon which we rested our strictures: we had in view the general immorality of his example and writings; the pernicious abuse of his splendid endowments and glorious opportunities; the pollution and infection of the stream flowing from Helicon over so wide an expanse and down a series of ages. "Poems and novels of a seductive and licentious cast," says an eloquent writer, "excite disgust, fear and horror, in every man and woman who reflect upon those virtues which alone give support, comfort and continuance to human society. The interest of both private and public life authorize any person, though conscious of manifold frailties, to brand them with the deepest marks of abomination. We cannot long deceive ourselves. Poetical geniuses of loose and infidel spirit, can offer to us, or to themselves, but feeble consolations from wit and imagery, when we are left to solitary reflections and the agony of remorse.—Admonition, on this score, is particularly important to young persons who live amid the allurements of a great and high viced town, or among freethinking literati and the more calm and sober sensualists."

"The editor above mentioned, complains of "cold and heartless asperity," and hints at Christian charity. What is that charity,—what real generosity,—what the proper direction of the heart? We answer—the preference and encouragement of all that advances the true happiness of individuals and states, and preserves the dignity of our nature. Charity is a principle of general safety; of careful discrimination and comprehensive beneficence. As for as morality, in the broad acceptation, forms the prime good and solid assurance of communities, it is the cardinal object of the affections of a sound heart and the labours of an enlightened intellect. The worst of all inhumanity is, in fact, that spurious kindness, that restricted sensibility, or mawkish sentimentality, that latitude of indulgence, by which the corruption of morals is facilitated; because this is the greatest of all evils in every instance. Dissoluteness is a significative term—it means *destruction*; it is the fatal taint of morality. We are as hostile to cant, delusion, bigotry, fanaticism, bondage of mind or body, as any of our contemporaries; but we have, at the same time, so profound a conviction of the public and

private importance of practical morals,—of the complicated danger and misery of vice,—of the mischievousness of whatever panders to depraved appetites, or excites lawless passions—that we can make no concession or compromise touching them, even to the most brilliant of intellectual endowments or products, or to the most natural weakness of inconsiderate admiration. Genuine warmth and efficiency of *heart* are obtained and secured, by the exercise of the social and domestic duties; by practical virtue; and by the culture of a philanthropic spirit under the auspices of a clear and alert reason.

We repeat that we reverence the lyre, and could almost worship those who have struck its chords nobly and sweetly;—we feel all its harmonies, and connect it with the sublime soul of the universe. Poetry, in its essence, and as a part of that mighty agent of good or ill, *literature*, possesses vast consequence with regard to morals, mind and manners. Hence the zeal which we sincerely profess for its excellence and purity; and hence, also, the alarm which we are ready to sound when we think that it may contaminate youth, and that its *prestiges*, its dazzling and enchanting properties, may serve to recommend or palliate vice or folly in the personal example of its oracles. Pope has cursed the verse which could give virtue scandal, or innocence a tear:—profligate verse is eminently like that fabled *worm wood star*, whose light fills with bitterness the waters upon which it falls. Nothing more powerfully awakens and arms the *passions*, and certainly

“The worst of slaves is he whom passion rules.”

There may be fervid affections, earnest opinions, firm resolves, strenuous virtue, without those violent commotions and occasional excesses, of which Moore himself has commemorated the “pain, the penitence the woe.” The first maxim to be taught is, that “no man liveth unto himself”—or, as it has been observed, for his own little pleasures, or mean gratifications, or low unworthy desires, the paltry family of *selfishness*, which, by the law of Providence, defeats its own aims and purposes; and that “every individual may and can confer specific benefit on his fellow creatures, within his own sphere of action, more or less limited, by a continued exertion of the talents and wholesome propensities with which he finds himself intrusted.”

“We could, doubtless, successfully dispute the proposition that splendid abilities, that high poetical temperament, are necessarily, or usually, attended by signal eccen-

tricities and raging corrosive humors; and we are sure that our cotemporary, who asserts that the most moral poets who ever lived, have been generally the most intemperate and profligate of men, has fallen into a gross biographical error. But we have descanted enough for this afternoon, on topics, and in a strain, which many of our readers, perhaps, will deem misplaced, if not preposterous, in the editorial department of a newspaper. It is better, however, to appear a little intrusive, romantic, or turgid, than to cast sighs or flowers over ribaldry and blasphemy, and lend aid to the triumph of varnished vice and pampered pride. He is the *misanthrope* who hates, vilifies and dishonours mankind and human nature,—and not the man who decries, contemns, and arraigns, however severely, libertines and pests, in whatever shroud of fame, or temple of idolatry. The misanthrope fully convicts himself, in his estimate and description of his species,—and thus did the Churchills, the Byrons, the Shelleys, and *id genus omne*.

THIRTEENTH ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

WE have just received the valuable and interesting Report, detailing the progress of this great and philanthropic Institution during the past year, and hasten to lay some of its most important items before our readers: for African Colonization has now become a subject in which every well-wisher to his country should be interested. Whether we consider the grandeur of the object, or the wide field of philanthropy which it occupies, the Colonization Society is among the most magnificent plans for promoting the improvement and the happiness of mankind. The scheme can no longer be pronounced *impracticable*. It is now thirteen years since the experiment was first undertaken, and complete success has crowned the wishes and the exertions of its friends. In a word, a Christian Colony, the germ of an independent empire, has been planted by the free people of color, on the coast of Western Africa. It will succeed!

Attached to the present Report, is a beautiful map of *Liberia*, presenting a more correct view of the settlement, than any thing we have yet seen of the kind. It includes the district of country all along the coast from Sierra Leone to Cape Palmas, and an exact view of the plan of the town of *Monrovia*. The Colonial Territory extends two hundred and eighty miles in length, and from twenty to thirty inland, including, within its jurisdiction, several native tribes, some of whom have placed themselves under the protection of the Colony.—Cape Montserado, on which the settlement is located, lies in about the sixth degree of N. latitude. One of the Agents writes, that “the location of Monrovia is the most delightful that can be imagined.” And the settlers themselves, in an address to the free people of color in the United States, say, “A more fertile soil, and a more productive country, there is not, we believe, on the face of the earth. Its hills and its plains are covered with a

verdure that never fades." Speaking of the lands in the vicinity of the colony, "they are of the very best quality, being a rich, light alluvion, equal in every respect to the best lands on the Southern rivers of the United States."

The Report represents the trade of the colony to be flourishing and increasing. "We have now; besides six or eight smaller decked vessels, two large schooners, the one above thirty, the other above forty tons, employed in the coasting trade." The exports may be estimated at \$70,000; and facilities are afforded to American merchants trading on the coast, to three times that amount. Over \$30,000 were the nett profits to the settlers on two articles alone, wood and ivory, in the short space of six months. With the condition of their farms, and the agricultural pursuits of the emigrants, the Managers express high satisfaction. They possess "well constructed houses, flourishing plantations, and prospects, not merely of securing the means of subsistence, but of rising to competency and even wealth." If any thing need be added to this bright picture, it is the happy situation of the re-captured Africans. Our readers are aware that this class is composed of those victims who have been rescued from the slave ships, by U. S. vessels, cruising on the Western coast of Africa for that purpose. They have been sent back by our government, to their own land, and according to the report, "have been located in a separate settlement, at a little distance in the interior from the Half-way Farms, on Stockton Creek. With the improvements which they had made, in the course of three months, the agent, was much delighted; and their comfortable houses, enclosed lots, and luxuriant crops of vegetables, showed the advantages of their situation, and the industry of their habits. The managers are happy to state that a company of about 100 re-captured Africans, mostly able-bodied men, who had been brought into Florida, have, during the last Summer, been sent out by the United States, to join their brethren, in the colony; and strengthen the work of their hands.—Hitherto this class of the settlers have contributed no small share of service to the colony; and we trust the benefits which it will confer upon them, will prove an ample reward."

The general health of the Colony is thus described by Dr. Randall, in a letter of Dec. 28, 1828. "The climate during this month, is most delightful. Though this is regarded as the sickly season, we have but little disease, and none of an alarming character." In February, Dr. Mechlin writes, "I know not any part of the United States where the proportion of the sick is not fully as great as here; nor are the cases of a refractory nature, almost all yielding to medicine." In April, speaking of the country fever, among the newly arrived emigrants, he adds; "I never saw any fever in the United States, yield more readily to medicine, than the country fever among the emigrants at this season."

We have thus made large extracts concerning the health of the settlement and climate, as there have been more fears and objections with many on this head, than on any other connected with the scheme. In the first years of the colony, want of comfortable abodes, irregularity of living, fatigue and exposure, were the chief causes of sickness.—But those times are past. The settlers themselves say, "for the last two or three years, not one person in forty, from the middle and southern states, has died from change of climate." And we consider Monrovia quite as healthy as any of our southern cities, and far more so than some of them.

The finances of the Society appear to be improv-

ing every year, and this we consider a pleasing indication of a growing interest for this great cause throughout the community. Its income, during the 13 years of its existence, has been about \$106,000—and for the past year, \$20,295. Still, the Board are compelled to state, "that their funds are far too small, to remove even those emigrants who have already applied for passages to the Colony. One thousand free persons of color, and six hundred slaves, who will be liberated, are now anxiously waiting for an opportunity to emigrate; and not less than 2000 slaves in North Carolina will also be freed, provided there is a prospect of their immediate removal. Indeed we cannot but here notice this very important fact, which has been indirectly accomplished by the Colonization Society. It has called forth the most powerful sympathies in favour of Africans generally, even among the slave holding states. It has shown how manumissions may take place, without the injury or the excitement of any class of our fellow-citizens. More than 200 slaves already removed to Africa, have been liberated by their masters for this very purpose.

Having taken a review of the events more closely connected with the condition and progress of the African Colony, the Managers recur to the steady and sure advancement of their great cause in the public mind. Its proofs are cheering, decisive and irresistible. There has been an increasing disposition among editors of public journals to circulate correct information concerning this scheme: and this we consider, is the best method to obtain a favorable influence on the minds of twelve millions of people. Fifteen State Auxiliary Societies have been formed, and more than one hundred and fifty county and town Auxiliaries reported. Of the State Society of Pennsylvania, the Board observes, they have, "with an energy and liberality, worthy of the character of its members, and meriting our highest praise, resolved to defray the expenses of an expedition. There is power in such an example; and should it be generally felt, the removal of a single company of emigrants will be the least important result effected by their charity."

Our readers will recollect that this object was accomplished; and the brig Liberia and Montgomery, some time since, left our shores with a select company of emigrants, for Africa, under the auspices of this flourishing Auxiliary.

The Legislatures of *Thirteen States* have passed resolutions approving the object of this Society, and recommending it to the notice and the support of their citizens. *Eleven* of these States have instructed their Senators and Representatives in Congress to promote, through the General Government, any national measures that may be proposed, for removing such free persons of color as may be desirous to emigrate to Africa. And to this source, the friends of the plan have always looked, for the consummation of the noble designs of African Colonization. Committees in Congress have often presented reports in favor of this object; and we hope the day is not far distant, when the power and resources of the National Government will be directed to this purpose. What object was ever more worthy of that patronage? In the mean time our friends must continue their exertions; the ensuing anniversary of our National Independence, affords a fine opportunity for a general effort. *It will fall on a Sabbath.* The like occurrence will not take place again in seven years; let the different denominations then unite on that occasion, to take up collections in aid of the Colonization Society. Most Ecclesiastical bodies in our country have recommended this measure, and it is common

ground on which all can meet. This step is probably inferior to none that could be mentioned; we therefore urge it the more earnestly. And we further suggest the propriety of the clergy of our city, calling a meeting among themselves, for the purpose of promoting this important object. By such a course, a very large amount might be raised, and their example, which is very important, would be generally imitated. And to conclude, what could be more appropriate, than on the sacred day which commemorates our country's independence, to remember those who are leaving us, to seek similar blessings on a far distant shore?—*N. Y. Com. Adv.*

THE following creed is extracted from *Light-foot; Works*, vol. ii. p. 383. This eminent Divine, after the most diligent research in the different departments of Biblical and Rabbinical learning, supposed these articles to be contained in the laws and institutions of Moses, and that they were for substance embraced by the ancient, learned, and pious Israelites.

“ARTICLES OF A BELIEVING JEW’S CREED,
COLLECTED OUT OF MOSES’S LAW.

1. I believe that salvation is by faith, not by works.

When the Talmudic Jews make such a confession, “The just by his faith shall live:” it is no wonder, if the more ancient and more holy Jews, under the law, looked for salvation, not by their own merits and works, but only by faith.

2. I believe that there is no salvation without reconciliation with God, and no reconciliation without satisfaction.

The first part of this article is so plain, that nature might teach it; and so might it the latter also.

3. I believe that satisfaction shall once be made.

This they might see by their daily sacrifice, aiming at a time, when there should full satisfaction be made, which these poor things could not do.

4. I believe that satisfaction for sin shall be made by a man.

This is answerable to reason, that, as a man sinned, so a man should satisfy.

5. I believe that he shall be more than a man.

This they learned from the common services about the tabernacle, wherein the high-priest, a man as fully hallowed and sanctified as man could be, for his outward function; yet did he offer, and offer again, for the people and himself, and yet they were unclean still. This read a lecture to every one’s apprehension, that a mere man could not do the deed of satisfaction; but he must be more.

6. I believe the Redeemer must also be God, as well as man.

The disability of beasts to make satisfaction, they saw by their dying in sacrifice one after another; and yet, man’s conscience cleansed never the better. The inability of man we saw before; the next, then, that is likely to do this work, are angels. But them Israel saw in the tabernacle-curtains, spectators only, and not actors, in the time and work of reconciliation.—From hence they might gather, that it must be God dwelling with man in one person,—as the cloud, the glory of God, never parted from the ark.

7. I believe that man’s Redeemer shall die to make satisfaction.

This they saw from their continued bloody sacrifices, and from the covenants made, and all things purged by blood. This the heedless manslayer might take heed of, and see that as, by the death of the high-priest, he was restored to liberty, so should mankind be, by the death of the highest Priest, to the glorious liberty of the sons of God. Their delivery from Egypt by the death of a lamb taught them no less.

8. I believe that he shall not die for his own sin’s, but for man’s.

Every sacrifice read this lecture, when the most harmless of beasts and birds were offered.

9. I believe that he shall overcome death.

This Israel saw by necessary conclusion, that if Christ should fall under death, he did no more than men had done before. His resurrection they saw in Aaron’s rod, the scapegoat, sparrow, &c.

10. I believe to be saved by laying hold upon his merits.

Laying their right hand upon the head of every beast that they brought to be offered up, taught them, that their sins were to be imputed to another; and the laying hold on the horns of the altar, it being a sanctuary or refuge from vengeance, taught them, that another’s merits were to be imputed to them.

Thus far each holy Israelite was a Christian, in this point of doctrine, by earnest study finding these points under the veil of Moses. The ignorant were taught this by the learned every Sabbath-day, having the Scriptures read and expounded unto them. From these groundworks of Moses, and the prophets’ commentaries thereupon concerning the Messiah, came the schools of the Jews to be so well versed in that point, that their scholars do mention his very name, Jesus; the time of his birth, in Tisri; the space of his preaching, three years and a

half; the year of his death, the year of jubilee: and divers such particulars are to be found in their authors, though they knew him not, when he came amongst them."

AMERICAN EDUCATION SOCIETY.

THIS Society has been 15 years in operation,—was incorporated by the Legislature of Massachusetts, December 4, 1816; and is now grown to be one of the most prominent institutions of the kind. As this institution and all its kindred associates were entirely unknown to our fathers in the church, we think it important to record an account of the rise and progress of *education societies*, especially as we find such account condensed into a small compass in the June number of the *Spirit of the Pilgrims*. And as this account is drawn by a warm advocate of the Society, it of course must be considered impartial.

"A society of this description was established in Bristol, England, in 1686, by the donation of Mr. Edward Terrill of that city. Before 1700, it seems that the students, who received its patronage, were placed under the care of ministers in different places.—About twenty-five years ago, another Baptist Education Society was formed in England, called "the Northern Baptist Education Society." The Society at Bristol, in 1824, had assisted 120 men in their preparation for the ministry. We are not informed of the existence of any other societies in England, or on the continent, especially for this object, unless it be the Moravian Church, which is indeed an Education Society, but altogether of a different structure, and for more general purposes than those institutions, the history of which it is our design to trace. It should not be overlooked, however, that there are sundry provisions and foundations for the support of indigent candidates for the ministry, in the Universities of Great Britain, and the continent. The several Dissenting Academies in England are also, to a very considerable extent, Education Societies. Distinguished individuals, in that country, like the Thoratons, have done much in this way for the promotion of truth.

"In the United States, for a long period, pious and indigent young men have been assisted at the different Colleges and Seminaries of learning. In 1807, the Theological Seminary at Andover was founded. Very valuable pecuniary assistance, in many ways, has been furnished by the founders and patrons of this Seminary, in preparing young men to be preachers of the Gospel.

The same is true of the Princeton, Auburn, and other Theological Institutions. The first Education Society in the United States, which has come to our knowledge, was formed in the vicinity of Dorset, Vt., in 1807. The Religious Charitable Society of Worcester county, which operated in part as an Education Society, was instituted in 1811. In 1813, a society was formed, embracing the counties of Plymouth, Bristol, and Barnstable, Mass., called the *Benevolent Education Society*. This society, within a few months, has become Auxiliary to the American Education Society.

"The *Massachusetts Baptist Education Society* was formed in 1814. In 1818, a *Protestant Episcopal Education Society* went into operation at Washington, D. C. In 1820, the *Connecticut Baptist Education Society* was organized. The *Baptist Education Society* of New-York has been in existence twelve years.—The above named societies have done well in the cause they have undertaken, and we believe are constantly increasing in resources and efficiency.

"In 1805, the General Assembly of the Presbyterian Church in the United States, took *special order* on this subject, and enjoined it upon the particular attention of their numerous Presbyteries. And we have reason to believe that the Presbyteries have not been unmindful of their duty. In 1819, the General Assembly organized a standing committee, or *Board of Education*, which besides their immediate influence between the Assembly and Presbyteries, reported twenty-four beneficiaries under their care in 1825; nineteen in 1826; eighteen in 1827; nineteen in 1828; and eighteen in 1829. This Board was re-organized in 1829, and has now become an important institution.—It publishes a *Monthly Register*, is at present assisting more than forty young men, and promises great efficiency in the common cause.

"The Presbyterian Education Society, organized in 1818, and now Auxiliary to the American Education Society, consists chiefly of individual members of the Presbyterian church, living in the States of New-York, New-Jersey, and Pennsylvania. The number of young men patronized by this society, has recently exceeded one hundred a year. It includes the *Western Education Society* of the State of New-York, which is another very important institution.

"There are numerous minor auxiliary associations, scattered over the country, on which the great cause very much depends.

There are, we believe, some important associations for charitable Education in the Western States, the names and dates of which are not at our hand. So far as the Presbyterian Church extends, the Presbyteries are generally the medium of fulfilling this duty. Every Presbytery in the United States,—of which there are ninety-two,—is virtually an Education Society for its own limits. And there are very few Presbyteries which have not mere or less young men in a course of education.

“The acknowledged magnitude of this subject—the great disadvantage of scattered, unconcentrated effort—and the necessity of an organized and systematic operation, with one centre and one soul, not only for the general purposes of economy, but for the greater perfection of the whole plan, and for greater efficiency in accomplishing it—gave rise to the *American Education Society*, in 1815. The principles on which this Society was organized—its enlarged and liberal policy—its wise provisions against abuse and perversion—together with its bold and efficient occupation of the field of its enterprise—have greatly commended it to the public confidence.

“As the American Education Society is the largest and most important institution of this class, that has sprung up in our country, and, so far as we know, in the present age;—as it has fairly taken the lead in this great enterprise, formed a system peculiarly its own, and gone into efficient operation upon a very extended plan—thus challenging public scrutiny, and depending upon the public patronage;—it is due to such an undertaking, to examine its principles, and to weigh in the balance of truth and justice the results it has attained.”

The subjoined extract from the Societies fourteenth annual report will show the amount of funds which it has already at command, and also the prospect there is for the annual increase of these funds:

Receipts and Expenditures.

“From the Report of the Treasurer, it appears that the whole amount of receipts during the year ending the 30th of April, is **THIRTY THOUSAND, SEVEN HUNDRED AND TEN DOLLARS AND FOURTEEN CENTS.** Of this sum, there have been received, on account of permanent scholarships, *four thousand six hundred and ninety nine dollars and fifty-four cents*; leaving the amount received during the year for current use,

twenty-six thousand and ten dollars and sixty cents.

“The expenditures, in the mean time, have amounted to **THIRTY-FOUR THOUSAND, SEVEN HUNDRED AND NINETY-SEVEN DOLLARS AND EIGHTY-NINE CENTS.** The excess of expenditures, over the receipts, is, therefore, *eight thousand seven hundred and eighty-seven dollars and twenty-nine cents.* To this sum is to be added the debt of the Society, at the last annual meeting, amounting to *six thousand four hundred and two dollars, and ninety-seven cents*; and the entire deficiency in the funds will be found to be *fifteen thousand one hundred and ninety dollars and twenty-six cents.*

“This deficiency is to be ascribed to the rapid increase of applications within three years past, without corresponding efforts to obtain funds. The increase of appropriations, in consequence of applications for aid, will be evident from the following statement. The amount of appropriations to young men for the year ending

May, 1827, was	\$ 8,652
May, 1828,	10,485
May, 1829,	19,009
May, 1830,	28,522

“It is obvious that such augmented demands upon the Treasury, can be sustained only by a growing liberality on the part of the community. It cannot be a question, for one moment, whether these demands shall be met. They are the result of those pledges, which have been given to worthy applicants, throughout the United States.—The Board, under these circumstances, could do no otherwise than resolve to go forward, trusting in Him who has the silver and the gold, and using every practicable method to relieve the Treasury of its load.

Money Refunded.

“A portion of the receipts for the year is composed of money refunded by former beneficiaries. Although, for manifest reasons, the income from this source is small, yet it is sufficient to show that there are those who find it both practicable and delightful to return to this sacred Treasury, the whole, or part, of what they have received. The Directors are more and more convinced that every reasonable expectation which has been expressed on this subject, will be realized. The following sums have been refunded since the system of entire loan was adopted in 1826. A larger sum may be expected in future years.

For the year ending

May, 1827,	\$ 90 00
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May, 1828,	816 00
May, 1829,	830 91
May, 1830,	1007 84

Total, \$2744 75"

In order to show the native tendency of this institution, and the relation in which it stands to the recipients of its bounty, we give the following extracts from the rules of the Society:

Appropriations in the form of Loans.

"Appropriations in money shall be made in the form of loans, for which young men, whether of age or not, shall give their notes, at the time of receiving them, in the following form—if under the direct superintendence of the Parent Society:

Form of the Notes.

"For value received I promise to pay the American Education Society, or order, _____ dollars in one, two, and three years, after my preparatory studies for the ministry shall have been closed; viz. one third part each year, with interest upon each part after the same respectively shall have become due."

[Residence and Date.] A— B—

"For appropriations made to beneficiaries by Branch Societies, the following shall be the form used:

"For value received I promise to pay the American Education Society, or order, (for the use of the _____ Branch of the American Education Society,) _____ dollars in one, two, and three years after my preparatory studies for the ministry shall have been closed; viz. one third part each year, with interest upon each part after the same shall have respectively become due; each of which yearly instalments, immediately on its being paid, is to be subject to the order of the treasurer of said Branch Society."

A— B—

Notes to be renewed at certain times.

"Upon receiving a new appropriation, young men shall be required, at the discretion of the Treasurer, to take up their former notes and give a new note, of the same form, for the amount. When a beneficiary has completed his whole course of study, or wishes to close his connexion with the Society, he shall take up all the notes which he has formerly given, and put the amount into a new note; or, if he has entered upon his profession, the amount shall be divided into three equal parts, and a note given for each part, according to the conditions expressed in his former notes.

Qualification of Membership.

"Any person who shall subscribe and shall pay into the Treasury at one time, one hundred dollars, and if a clergyman, forty dollars, shall be an honorary member; and shall have a right to sit and deliberate in all meetings of the Society. But all members hereafter added to the Society, who shall be entitled to vote, shall be chosen by ballot at an annual meeting."

The Executive Power of the Society.

"The Society shall annually appoint, by ballot, eleven Directors; who, together with the President and Vice President of the Society, shall constitute a Board of Directors, five of whom shall constitute a quorum at any meeting regularly convened. It shall be the duty of this Board to increase the funds of the Society, by soliciting themselves, and by appointing and instructing agents to solicit, the aid requisite to achieve the object in view. This Board shall have the power of appropriating all moneys for the support of beneficiaries; of examining and selecting candidates for patronage; of appointing committees to examine and recommend its applicants living in distant parts; and, generally, of transacting all business necessary for the furtherance of the objects of this Society, not otherwise herein provided for. The Directors shall also keep a fair record of their proceedings, and annually make report of their transactions to the Society."

As some have objected to this institution, as having a tendency to destroy the natural independence of its beneficiaries, and render them mere puppets in the hands of the executive power, we think it proper to let its advocates speak for themselves. They represent the institution as speaking to beneficiaries as follows:

"We have found you hopefully possessed, by nature and grace, of those elements of character, which are befitting a candidate for the Christian ministry. You have signified to us your willingness and desire for this high office; but providentially, the indigence of your circumstances interposes discouraging, if not insuperable, obstacles to the necessary course of preparation. Satisfied of your worthiness of patronage, we propose to lend you assistance—not so much as to relieve you from exertion, or from a feeling of self-dependence, but just enough to encourage your personal enterprise, and with prudence, frugality and industry, to make it successful.

Whatever may have been your former course of life, all experience recommends that the sedentary habits of students should be frequently and daily relieved by vigorous manual exercise, for the health of their bodies, the strength of their minds, and the general soundness of their physical constitution.—We recommend, therefore, that you make these necessary exercises productive, as much as possible, of the means of your support, by devoting yourself, at such times, to agricultural or mechanical occupations, which are not only honourable, but highly commendable in the estimation of the wise and the good, and also satisfactory to conscience, and favourable to virtue and piety. It combines amusement and recreation with usefulness—with an actual product of the necessities and comforts of life. We reasonably suppose that by such means, and with frugal living, (which best becomes a disciple of Christ in any case, but especially a candidate for the holy ministry,) you may furnish to yourself a very considerable portion of your necessary support. And so long as your Christian deportment and diligence shall commend you to esteem and confidence, we are authorized, within certain limits, to loan you money as you may need, to be refunded by you, as may be convenient, after you shall have entered upon your public, official labours. And if misfortune should prevent your acquiring the means of repayment, or if Providence should call you to a field of labour, demanding special self-denial or sacrifice, we are authorized to assure you that a tender regard will be had to such considerations by your patrons, and if the exigency reasonably demands it, the speciality of your case will be held as a fair discharge of your obligation. In this manner, it is understood, that in the whole course of your education, you are relying on your own resources, present or anticipated, and are obsequiously obliged to no individual person or set of men. You are thrown upon your own personal character and enterprise. The loan, which is allowed you, is not properly a charity, but your own personal property, ministered by your patrons, as the public stewards of this sacred fund, on the conditions specified. Your voluntary self-consecration to the work of the ministry is considered as making out a fair title to the peculiar and favourable conditions of the loan. The whole provision is intended to free you from that oppressiveness of anxiety, which characterizes common pecuniary obligations, to nourish your self-dependence, and to cast you upon your own resources.

And for your own present and future benefit, as well as to enable us to discharge our responsibility to the public, it will become you to husband your affairs with prudence, and report their condition periodically to your patrons.”

The supporters of Education Societies, regard them as the great means which are to evangelize the world. And how are they to accomplish this great work? We give their own answer:

“Of one thing we are fully persuaded, that Christianity can never gain its destined triumph by sectarian influence. A particular church, as an ecclesiastical polity, is incapacitated, from its very structure, for enlarged catholic enterprise. It is too stiff, too unaccommodating, too regardful of self, to march upon the world in the spirit of the present age. Its appropriate province is to maintain, as far as convenient, its own faith and order among its own adherents. But we regard it as the highest and most sacred duty of individual Christians of *all* sects, to lend their mightiest energies, by voluntary associations, to advance the great interests of a common Christianity.”

Thus have we endeavoured in as brief a manner as possible to give the reader an accurate view of the rise, progress and present state of education societies,—and also of the principles, present condition, and object of the American Education Society in particular,—using their own language.

It is not our design to attempt an analysis of the moral elements, here exhibited; but to furnish the reader with correct information, on a subject that cannot fail to be of service. Because if these institutions be scriptural, the Christian is bound to co-operate with their friends in support of them, and if they be not scriptural he is bound to guard against their influence, so far as God in his providence shall give him opportunity.

It seems obvious that the following particulars may be objected against these associations:

1st. They encourage many an indolent youth, whose god is his belly, and who has not sufficient energy to accomplish any thing by his own resources, to avail himself of the inducements here held out, as the best means of gaining a subsistence, and a good degree of respectability. This, however, is not our most formidable objection, because the gospel itself, the best institution in the world, is constantly abused by its professed friends.

2d. They in reality bring their benefi-

ciaries into subjection to their directors or executive committees, at least until the money they have received be refunded. So that it is not a regularly constituted court of Christ's house that beneficiaries are in subjection to, but a mere monied aristocracy.

3d. MONEY, and not christian character, is the test of membership.

4th. Their system of demanding repayment, with interest, of all monies advanced to beneficiaries, is calculated to accumulate an almost incalculable fund, and give them a power as despotic as has ever been claimed or exercised by the Pope.

5th. These institutions go upon the open and avowed principle of breaking down all distinct ecclesiastical communities—banishing the peculiarities of the gospel—and establishing a "*common Christianity*," that shall be acceptable to all!

These are what we conceive to be some of the most obvious objections to *Education Societies*; we simply state them, and leave the reader to fill up the sketch and carry out consequences in his own way.



TRANSUBSTANTIATION AND THE TRINITY.

UNITARIANS often class the doctrine of the Trinity with Transubstantiation, and insist that those who admit the former, ought not to stumble at the latter. The one doctrine, say they, may be supported by the letter of Scripture, not less than the other; and both are equally absurd. This objection to the Trinity was urged by Dr. Priestly, and has since been echoed by hundreds of others.—The following reply to Priestly is from the pen of the celebrated Mr. Fletcher.

1. "The question between Dr. Priestly and us is, whether there are three Divine Subsistences in the one Divine Essence.—Now it is plain, that to deny this proposition, as reasonably as we deny that bread is flesh, and that wine is human blood, we must be as well acquainted with the nature of the Divine Essence, and of Divine Personality, as we are with the taste of bread and wine. But how widely different is the case, the Doctor himself being judge? Do not his Disquisitions assert, that the Divine Essence hath properties most *essentially different from every thing else*—that of God's substance we have *no idea at all*—and that he must forever remain the *Incomprehensible*? Therefore if God hath revealed that he exists with the three personal distinctions of Father, Word, and Holy Ghost, the Doctor, after his concessions, can never deny it, without exposing at once

his piety, his philosophy, his logic, and his common sense; unless he should make it appear that he is the first man who can pertinently speak of what he has *no idea at all*, and who perfectly comprehends what must forever remain *incomprehensible*. But,

2. "The question between the Pope and us, with respect to transubstantiation, is quite within our reach; since it is only, whether bread be flesh and bones; whether wine be human blood; whether the same identical body can be wholly in heaven and in a million of places on earth, at the same time; and whether a thin round wafer, an inch in diameter, is the real person of a man five or six feet high. Here, we only decide about things known to us from the cradle, and concerning which, our daily experience, and our five senses, help us to bear a right judgment, agreeable to the tenor of the Scripture. Therefore,

3. "Considering that the two cases are diametrically contrary, and differ as much as the depths of the Divine Nature differ from a piece of bread; as much as the most incomprehensible thing in heaven, differs from the things we know best upon earth;—we are bold to say, that when the learned Doctor involves the Protestant worshippers of the Trinity, and the Popish worshippers of a bit of bread, in the same charge of absurd idolatry, he betrays as great a degree of *unphilosophical* prejudice, and *illogical* reasoning, as ever a learned and wise man was driven to, in the height of disputation for a favorite error.

Do what you can, says the Socinian, you must either sacrifice the Unity to the Trinity, or the Trinity to the Unity; for they are incompatible. But who says it? Certainly not our Lord, who commands all nations to be baptised into the one name of the Father, of the Son, and of the Holy Ghost. And if Dr. P. says it, then he says it without knowing it; for, speaking like a judicious Philosopher, he has just told us, that probably the Divine Nature, besides being simply *unknown to him*, most essentially differs from the human in many circumstances of which he hath *no knowledge at all*. To this sufficient answer, we beg leave to add an illustration, which may throw some light upon the Doctor's unphilosophical positiveness.

"Modern physicians justly maintain the circulation of the blood, which being carried from the heart through the arteries, flows back to it by the veins. But a learned Doctor, very fond of unity, availing himself of the connection which the arteries have with

the veins in all the extremities of the body, insists that one set of vessels is more agreeable to the simplicity of the human frame. What! says he, Arteries! Veins! and lymphatic Vessels too! I pronounce that one set of uniform, circular vessels, is quite sufficient. You must therefore sacrifice the arteries to the veins, or the veins to the arteries; for they are quite incompatible.—This dogmatical positiveness of the Unitarian anatomist would surprise us the more, if we had just heard him say, that there are *many things* in anatomy, of which he has *no knowledge at all*, and assert, that the minute ramifications, and delicate connections of the vessels which compose the human frame, are, and must forever remain, *incomprehensible* to those who have our feeble and imperfect organs.

From this simile, which we hope is not improper, we infer, that if positiveness on this anatomical question would not become the learning and modesty of a Doctor in Physic; a like degree of peremptoriness and assurance, in a matter infinitely more out of our reach, is as unsuitable to the humble candour of a Doctor in Divinity, as to the cautious wisdom of a Philosopher."

THERE is something in the following paragraph, so destitute of delicacy—so gross—containing such an incongruous mixture of religion and love—of spiritual and carnal gratification—with such an external display of self-denial and holy devotedness to the cause of God, so obviously connected with unchastened affection to the world and all its enjoyments,—that it is difficult to say what emotion was most excited by the perusal of it. Disgust we certainly felt,—at the idea of a "MARRIAGE FEE" a slight disposition to laugh manifested itself; but grief was not long in obtaining the ascendancy. What a precious *morceau* for infidelity! It is difficult to bring the mind to realize the sad fact, that any religious denomination, that we have been in the habit of so highly esteeming for its purity in doctrine and practice, as we have formerly that of the General Assembly, is so fallen! So far removed from the simplicity of the gospel, as apparently to have lost even a sense of common propriety in the management of religious matters. But why should we dwell on this particular case as though it were something strange. It is only one of the items, that fill up the catalogue of religious doings, which it is so confidently asserted are to evangelize the world.

"A missionary meeting will be held by the leave of Providence, on next MONDAY evening at 8 o'clock, in the Third Presbyterian Church in this city, for the purpose of celebrating the marriage of the Rev. William Ramsey, and commending him and the person who is then to become his bride, to the grace of God; for success in their intended missionary labours in Bombay. We are aware, that many benevolent females in the different Presbyterian churches of Philadelphia have been preparing necessary articles for the outfit of these missionaries; but still their passage to India must amount to five or six hundred dollars; and the American Board of Commissioners for Foreign Missions are continually in want of funds to meet their numerous charitable engagements; it is proposed, therefore, that each person who feels able and willing, should bring a MARRIAGE FEE to the church, for the benefit of the missionaries to be married; and should put the same into the hands of his or her Pastor who may be present. The Pastors of the churches, and especially of the Presbytery of Philadelphia to which Mr. Ramsey belongs, are invited to be present at this wedding, and farewell missionary meeting, without more particular invitation.

EZRA STILES ELY."

ECCLESIASTICAL RECORD.—Mr. William Moncrief Pringle was ordained by the Presbytery of Cambridge, on the 29th of June, and enstalled as pastor of the Associate congregation of Ryegate, Vt. The ordination sermon was preached by the Rev. Thomas Goodwillie, from 2 Cor. iv. 7—"We have this treasure in earthen vessels that the excellency of the power may be of God, and not of us." The Rev. A. Bullions, D. D., offered up the consecratory prayer. The charge was given to the candidate by the Rev. David Goodwillie, Sen., and to the congregation by Dr. Bullions.—In the afternoon Dr. Bullions preached from 1 Tim. iv. 8—"Godliness is profitable unto all things," &c.

ASSOCIATE PRESBYTERY OF ALBANY.

THIS Presbytery met, for the first time, at Johnstown, on Wednesday the 21st inst. according to appointment of Synod. Rev. Andrew Stark preached and presided—text, Col. i. 28—"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." After being constituted, the Presbytery proceeded to install the Rev. John G. Smart as pastor of the Associate congregation of Johnstown. Charges by the Rev. Peter Campbell. Rev. James Martin preached in the afternoon, from 1 Cor. i. 21—"It pleased God by the foolishness of preaching to save them that believe." After which, the Presbytery again convened and transacted such business as came before them. Mr. Stark was appointed to draft a pastoral letter to be laid before Presbytery at their next meeting. Adjourned to meet again on the 26th of October next, in Albany.

WE had designed to have given in the present number an account of the late proceedings in the General Assembly, particularly in the Presbytery of Philadelphia; but have not been able, as yet, to get hold of the facts so fully as we hope hereafter to be able to do. Something may be expected on this subject in our next number.

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TO PATRONS.

It is hoped that the alterations we have made in our plan of publishing the Monitor will be acceptable. Much more reading will be given than heretofore, without any additional expense; and by preserving the numbers and binding two volumes into one, they will make a handsomely proportioned book, and save nearly one-half the expense in binding. Having found some inconvenience heretofore from the want of Greek type, we have procured a fount.

We shall print, for the present, a surplus number, expecting that they will be called for.

TERMS \$2.00 per annum, payable in advance or at the annual meeting of the Associate Synod.

In addition to the ministers and preachers of the Associate church, the following persons are authorized to act as agents:

<p>James Moorhead, Mercer, Mercer Co. Pa. John Smart, Huntingdon, Pa. Andrew Monroe, Cannonsburgh, Pa. John P. Dickey, Pittsburgh, Pa. John McCleary, York Centre, Livingston Co. N. Y. Samuel Preston, Jr. Abingdon, Va.</p>	<p>James Galloway, Jr., Xenia, Ohio. Wm. Morris, Baltimore, Md. M'Neil & Stevenson, Cambridge, Washington Co. N. Y. A. Bachop, Argyle, Washington Co. N. Y. Philip Watts, Shelbyville, Ky.</p>
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Agents or others may enclose money to us at our risk, and at our expense where more than \$5 is enclosed.

The Post-Office to which the work is directed should always be named, when money is forwarded. This is very important; for it is the only guide we have to give credits accurately, as there is a number of names alike on our list, directed to different Post-Offices.

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